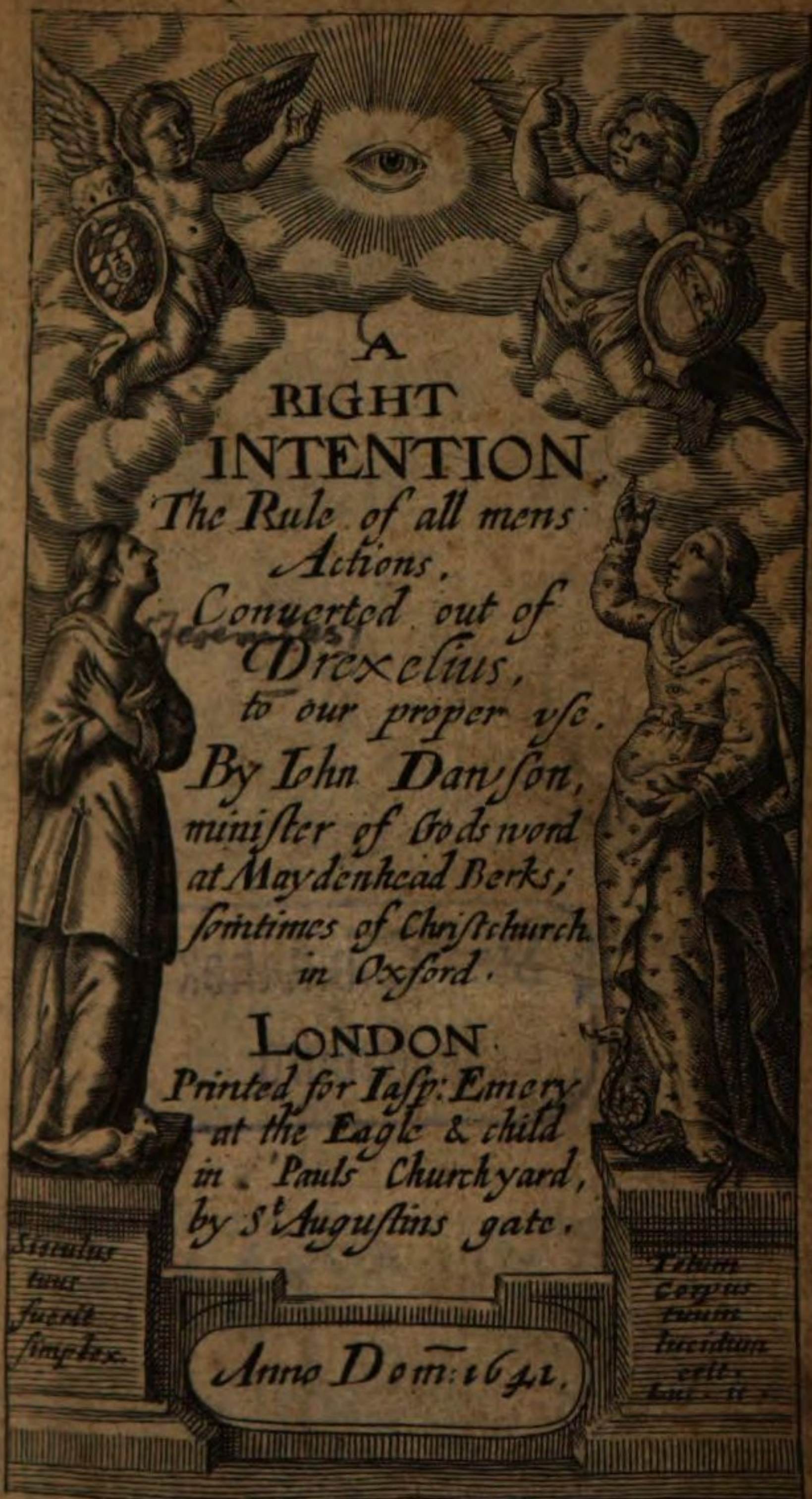


TLS

422





A
RIGHT
INTENTION.

*The Rule of all mens
Actions,
Converted out of
Drexelius,
to our proper use.*

*By Iohn Dawson,
minister of Gods word
at Maydenhead Berks;
somtimes of Christchurch
in Oxford.*

LONDON.

*Printed for Iasp. Emery
at the Eagle & child
in Pauls Churchyard,
by S^t Augustins gate.*

Anno Domini 1641.

*Siculus
tunc
fuit
simplex.*

*Tantum
Corpus
tunc
lucidum
est.
huc. it.*

Out most glorious

and Dignified

King Charles

His Royal Consort

Queen Mary

The most illustrious

Prince Charles

And the rest of the

Staatsbibliothek
Augsburg

11.09.1960.11



TO
Our most gracious
and Dread Sovereign
King CHARLES,
His Royall Consort
Queene MARY,
The most Illustrious
Prince CHARLES,
And the rest of the
Royall Issue,

Be all gracious and glori-
ous perfections both of
this life and that which
is to come,

*And let all that are of a RIGHT
INTENTION say, Amen.*



He Ornament of
the Head in old
time (if wee give

A 2 credit

The Epistle

A round Cap
or Coronet
worne by
Kings and
Princes in
Persia.

credit to *Snidas*) was a Tyar. This onely Kings among the *Persians* did weare upright, but Captaines bending downward. *Demaratus* a Captaine of the *Lacedemonians*, but then an Exile, wisely counfelled the most potent King *Xerxes*, what course was best to bee taken for the successe of his War. *Xerxes* now being taught discretion not by one discomfiture onely, thanked *Demaratus*, that he alone had told him the truth, and gave him leave to aske what hee would. Hee requested, that hee might bee triumphantly carried

Dedictory.

carried in a Chariot into *Sardis* the chiefe City of *Asia*, wearing an upright *Tyar* upon his Head. That was lawfull for Kings onely. (*Senec. l. 6. De benef. c. 31.*) A Right Intention, most Gracious and Mighty Princes, not onely sheweth Kings, but also maketh them to weare an upright Crowne, nor is but an Ornament of the Head, but the Head it selfe of all humane actions. Without this *Tyar*, or upright *Diadam*, no man shall ever enter into that blessed Kingdome in Heaven.

The Epistle

And although a Right Intention may bee not unfactly likened to this peculiar weare of Kings, an upright Diadem, nevertheless our Saviour compared it farre better to an Eye, and that *A single one*. This eye is like a Rule wherewith every straight thing useth to bee tryed. A thousand errours there bee, wherewith wee are involved; if wee deflect our eyes but for a moment from this eye, or this line and rule. On this truely depend all things, by this all things are to be examined. For that
cause

cause very necessary every way is a most exact understanding of a Right Intention, as of our end in all things that we doe. And *Plato* Iudged all Science unprofitable without knowledge of the best end. (*Plato* in *Theat.*) And although a great many doe apprehend that all things are to bee directed to God, yet it falleth out with them, as it doth with some, which perceive not that they know what they know, even as wee seeke for that many times which wee hold in our hands: So for the most part wee

The Epistle

are not ignorant so much
what a Right Intention
is, as negligent to ex-
ercise the same. This
was the cause which not
onely excited, but also
constrained in a manner
as the first Author to
endite, so me to relate
the same answerable, if
I could, to our Tongue
and mind, that the use
of a most necessary thing
might not onely bee per-
fectly knowne, but also
exactly and daily put in
practise. That man must
needs offend in most
things, yea even in all,
which either knoweth
not what a Good, what
an

an Evill Intention is, or neglecteth to apply that to all his Actions, in all of them to abandon this. So great a matter it is, not onely to doe what is fit, as to aime at the right marke. The eyes of all men must of necessity bee lifted up to that *All-seeing Eye*. He seeth nothing, or at least seeth with offence, whosoever observeth not that eye continually. Never shall hee be reckoned among those Kings in Heaven, which weareth this Tyar either bended forwards or backward: A wrong intention is

the Epistle
the utter bane of what-
soever falleth out. Nor
can that bee ever tear-
med good, which is
done with an evill in-
tention. Intention is the
even Rule of all actions
whatsoever.

And this Rule, this
single Eye, I here pre-
sent with all humility
to Your most Gracious
eyes, as those that are
intent upon their high-
est welfare: Would to
God this present en-
deavour might any way
prove the fit object of
a looke sent downe
from them, and bee
construed worthier in
the

the purpose and matter it treats of, then the outward forme can make it. But that which blusheth at its owne naked limbes in another Language then it was first set forth in, takes new courage from the Front, it is revived, and put in hope by the Title which it carrieth, *Of Right Intention.* For this one-ly hath skill to commend even the poorest gifts. It is observed in old Histories, that *Sinetas* a poore Country man brought water out of the

the River *Cyrus* to King
Artaxerxes in the hol-
low of his Fists. This
Present was received
into a Golden Bottell,
and reckoned for a migh-
ty treasure. (*Ælian. l.*
1. Var. Hist. c. 32.)
Nothing else made so
flender a gift accepta-
ble, but so Good an In-
tention. *Conon* an Hus-
bandman presented a
faire Rape to *Lewis*
the eleventh King of
France, this was like-
wise a most acceptable
Gift, and requited with
gold. (*Io. a Coch. l. 2.*
Aphor. c. 17.) But
who set this high price
upon

Dedictory.

upon a Rape? *Good Intention.* For indeed neither Silver, nor Gold, nor any of those things which are accounted for mighty matters is a kindnesse, but the Will it selfe of the disposer. And this is it which hath encouraged a meane person to expresse his will and good desire in such a small peece of service. For it is not so much to bee valued what is given, as with what mind: because a mans respect consisteth not in that which is done or given, but in the very mind.

The Epistle

mind of the Giver or Doer, that is, in *His Good Intention*. Even as also the honour of the Gods (saith the *Romane Wise man*) is not in Sacrifices, although they bee rich and garnished with gold, but in the pious and right meaning of the Offerers. (*Seneeca. l. 1. De benef. c. 6.*) With the very same this Rule new limned, this single Eye is here offered and devoted to your most Gracious eyes. Grant that it may enjoy their favourable aspect, which then shall not feare the night of any

Dedictory.

any misconceiving eyes,
when it shall be refreshed
with the Day-light of
such a Sacred Counte-
nance.

Vivat, Rex, Consorts, Princeps

& Regia Proles,

In Spain, Rem, Columen, Fidelis,

Régisque, Suique.

So witheth the humble Subject
of a Right Intention.

JOHN DAVVSON.

To the Reader.

I Hope Reader, thou wilt not contest with mee about tearmes. Here often times wee bid *Vale adieu*, or any whosoever is greedy of delicate Language. It is our purpose to discourse religiously, what matter, if lesse curiously? We treat of A Right Intention, this let another terme the end, or scope, let him call it the meaning, or mark. Give he the thing what name or title soever he please, wee regard the matter, for indeed we desire not here to learne to speak, but to know what we say. Neither are we ignorant, that it is a fault,
not

To the Reader.

not onely not to be understood, but also to be understood hardly. So we disdain not to speak lesse eloquently, so that wee may speake plainly. And would to God Augustus Cæsars Age might return, when as yet mens words were not dangerous unto them. Sen. l. 3. De benef. c. 27.

Our Discourse comprehendeth the summe of things, the Rule and principall poynt of all humane actions, A Right Intention. This term, though of an obscured derivation, we rehearse unto thee a thousand times, that, as Christ Luk. 11. 8. giveth us notice, importu-
nity

To the Reader

nity may at least perswade,
what reason cannot.

A Right Intention may
not bee unfitly called the
head and Captaine, the Ca-
stle and Tower, and the
Metropolis of all vertues,
as that which defendeth
them all with her mighty
strength. But forasmuch as
she is not without her open
enemies, therefore we bend
our forces worthily against
two mighty mischiefes of
mankind, Vaine Glory, &
Rash Iudgment, the most
deadly enemies of a good in-
tention. These forces Rea-
der, whosoever thou art
that meetest with this
booke, labour to enjoy as
fully

To the Reader.

fully, as they are freely set forth for thy good. And that thou maist be certified, the knowledge of a Right Intention, is an Art, which in a brief compendium teacheth, never to offend. All other Arts make for the getting of bread, but this for the gaining of heaven. Not to know this Art, is to loose heaven. Wherefore, good Reader, be carefull of thine own profit, and learn to buy heaven without expences. So much the better will be every one of thy actions, by how much the sonnder is thine intention. This I would have thee to bee acquainted with, & farewel.



A
briefe *Index* upon
the Rule of a Right
Intention.

The First Booke.

CHAP. I. *What a Right In-
tention is.*

Chap II *What the most Right
Intention is.*

Chap. III. *How necessary a Right
Intention is.*

Chap. IV. *That nothing which
men doe, is pleasing unto God,
without a Right Intention where
briefly concerning Vaine Glory.*

Chap. V. *Wherein a Right In-
tention chiefly consisteth where
somewhat is spoken of actuall and
vertuall Intention.*

Chap. VI. *Whether a Right, that
is*

A briefe Index.

is to say a Good Intention, can
make an evill worke good.

Chap. VII. What are the degrees
of a pure and Right Intention.

Chap. VIII What an evill intenti-
on is.

Chap. IX. How the making of
a deed knowne, bewrayeth an ill
intention.

Chap. X. How diverse and mani-
fold an ill intention is.

Chap. XI. That great Herod the
Ascalonite was a notable example
of an ill intention.

Chap. XII. What we call an in-
different, what No Intention.

The



The
Second Booke.

Chapter I. *That a Right Intention
is that Good VVill, which was
commended by the Angels.*

Chap. II. *That God onely is the full
reward, of that which is done
with a Right Intention.*

Chap. III. *How much a Right In-
tension is opposed by the Diuill.*

Chap. IV. *That the greatst enemy
which the Diuell stirreth up a-
gainst a Right Intention, is Vaine
Glory.*

Chap. V. *Lastly what Vaine Glory
is, and how shamefully it murde-
reth a Right Intention, unlesse it
bee prevented*

Chap. VI. *Certaine questions con-
cerning a Right Intention*

Chap. VII. *VVhat Observations
follow upon those things which
have*

A brieffe Index.

have bin spoken concerning a right
intention. Where more at large of
Rash Judgement.

Chap. VIII. What the practise of
a Right Intention is.

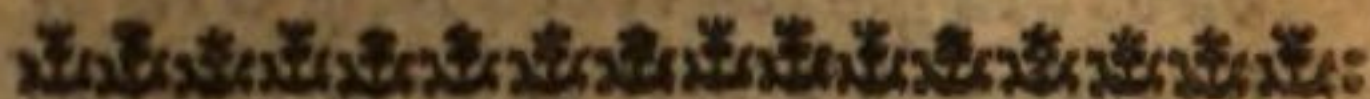
Chap. IX. What the signes of a
Right intention are.

Chap. X. Certaine Conclusions up-
on a Right Intention.

Chap. XI. An Exhortation to the
Clergy, to Courtiers, to all sorts
of men, to exercise a Right In-
tention.

Chap. XII. The Conclusion of those
things which have beene spoken
of a Right Intention.

The



The
ARGUMENT
Or,
The Survey of both Bookes.

Booke 1.

Giveth us to understand, what
A Good, Evill, Indifferent,
None Intention is.

Booke 2.

Decclareth who are both the
Fauours, and also the foes of a
Good Intention, especially Vaine
Glory and Rash Iudgement; the
Signes, Practise, and Rewards
thereof.

THE

Handwritten title or header, possibly "The History of the..."

Chapter I

Of the first part of the...

Main body of handwritten text, consisting of several paragraphs. The script is cursive and somewhat faded.

Lower section of handwritten text, possibly a conclusion or a separate chapter.



A Briefe Exposition of the Picture following.

THere met Ivo a Religious man as he travel-
led, a woman carrying fire and water, with
that as she said, to burn up Paradise, with this
to extinguish the flames of Hell, that hereafter
men might serve God neither for feare of punish-
ment, nor hope of reward, but for love of God
himselfe. For God is to be serv'd for his owne
sake. We unfold the story here in the eleventh
Chapter of the first Booke. This is the rightest
Intention, to avoyd Vice, not because thou maist
avoid Hell, to tread vertues path, not because
thou maist attaine Heaven, but obey God for his
owne sake in all things. And although vertue be
a reward for it selfe : a reward neverthelesse
cannot but follow the mind that hath so Right
an Intention. No man serveth God for nought.





Wee must serue God for Gods sake .



THE FIRST BOOKE

explaines the Good,
and Evill, Indifferent,
or bad Intentions.

CHAP. I.

What a Right intention is.



Darius the King of *per-*
sia, most famous for
his owne Destruction,
and the *Macedonian*
Alexanders fortune, had a Sword,
whose scabbard was of precious
stone, which he wore effeminately
girt about him in a golden Belt.

Hung.

(*Curtius lib. 3. post initium*) A
gallant sword, had it light into a

B

manly

manly hand. Most famous in the Writings of many is the Sword of *George Castriot*, whom they called *Scanderbeg*, who as report went, could cut a man in twaine with one crosse blow. Remarkable out of the Sacred Volumes are the Swords of *Goliath* and *Saul*. Many other Swords of valiant men are Set forth. remembred by learned Authors, sometimes revered with superstitious zeale. But indeed the sword of no Commander was ever of such lasting fame, as the rod of the *Hebrew Moses*: that Rod the worker of so many miracles, so many stupendious prodigies. God demanded of *Moses* what he held in his hand? he answered, a Rod: to whom God, cast it from thee (saith he) upon the ground: hee cast it from him, and it was turned into a Serpent. The Lord Com-manded againe, hee should stretch forth his hand and take the Serpent by the tayle; hee put forth his hand and caught it, and it was turned into a Rod. *Exod. 4. 2, 3, 4.* Here God fairely hath laid before oureyes, that good and evill actions proccede

proceede from us in such manner, that if we looke upon the earth, and earthly things when wee doe them, they become Serpents; deedes of wickednesse stained with poyson: but if we lift up our mind to Heaven, they are *Moses Rod*, workes aspiring to an eternall reward. So much respect is to bee had, how this Mosaicall *Scipio* is dealt with, whether held in the hand, or cast upon the ground. This *Scipio*, this Rod of *Moses*, devoured all the rods of the Magicians; this turned rivers into bloud; this melted the rocke into a fountaine, and out of the veines of hard Flint drew a sudden Torrent: this divided the waves of the Sea into safest walls. *Moses* could say, by the helpe of this Staffe, I penetrate both rockes and seas; all things are pervious unto mee. In this Staffe of *Moses* sacred Interpreters doe say, a Right Intention in all humane Actions is disciphered, to which all things are penetrable. But here, this is the first question of all, what is a Right Intention?

Christ our Lord teacheth a Right Intention, & single eye. Why an eye? why single? God Divines call *Substantiam simplicissimam*, A most simple substance, wherein is no composition or mixture; nothing taken or borrowed from any other, for there is nothing in God, which is not God. So it is called a simple Intention, and eye, wherewith nothing impure, nor selfe-love, no foolish feare, no vaine hope is intermixed, but that which is pure; not troubled with any such kind of filth, directed to God onely, contented with him alone: Therefore a Right Intention is, which when it worketh, makes God the end of her worke; or that which reduceth all things to the honour and glory of God. Saint *Ambrose* explaines this in the policy of the Eagle: She about to try her implumed birds, and to sever the unkindly from the kindly, holds them aloft within her talons, and opposeth them to the Sun-beames; they which receive the Sun with open and undaunted eyes are acknowledged for her brood, they are

Bastard
from the
right breed

are carried backe to the nest, suck-
led and well fed ; even as if the
Mother should say, these are my
Children, an Eagles race, worthy
to be nourished. The rest which
hardly admit the Sun but with
trembling and twinkling eyes, she
throwes headlong from her Nest
as degenerate, and disherits with a
miserable fall as none of her stock :
even so they which can thoroughly
looke upon God with a continuall
respect, inso much that they direct
all their deeds sincerely and who-
ly to his honour, follow onely his
heavenly will in all things ; are
most truely the Children of God,
these have a single eye.

2. (a) There was a certain pious
old man who as often as he went
about any matter, stood still a while
like to one in a muse : being de-
manded why he did so, our workes
hee replyed are nothing of them-
selves, but like a mishapen post,
unlesse they bee covered and laid
over with a right end, and sincere
intention. And even as they which
shout one against another at the
Buts, let not their Arrowes fly be-

*Vita pa-
trum.*

fore they have taken their aime at the marke : so also I, whatsoever I am in hand with, direct my purpose to God our last end and scope: and this is it which I doe, whilst I stand still, for this God requires of us. Saint *Bernard* rightly thinketh, all our obedience, and patience to bee unsavory to God, unless hee bee the cause of all things which we doe or suffer. And even as they which for a wager shoote with Guns at some round boord, and be lesse wide of the center, for the most part shut their left eye, using onely the right, whereby their sight may be the quicker, and more surely carried to the midst of the marke. Iust so must wee also shut the left eye of so many worldly respects, so many base observations, so many vaine Sciences, so that onely our right eye is to be set open at large, to looke upon God by a sincere Intention. This eye of base respects is that which our Saviour counsellus us to plucke out, and cast from us, that it hinder us not from the true light. *Mat. 8. 29.*

Coustrines

Iohn 4

Our Saviour fate by the Well
weary

weary of the way, and exhaust with hunger and thirst, and when he had ended his discourse with the *Samaritane* woman, his Disciples setting before him such things as they had bought, Master, say they, eate. To whom the Lord, I, saith he, have meate to eate which yee know not of. Nor yet doe his Disciples give over to enquire among themselves, and hath any body say they, brought him ought to eate? At length plainly Christ, My meate (saith hee) is to doe the Will of him that sent mee, that I may performe his worke. This in like manner is the meate of all men desiring to serve God, that they performe his worke. And if we call the matter to a right account, wee all eate of the same dish, master and servant, rich and poore, learned and unlearned; there is one meat of all, one onely will of God, one onely honour; and as well is the first and highest to be contented with his chance, as the last and lowest, when as if action of all men ought to bee one, to aime at the one and onely

glory of G O D in all things.

*Orat 16. de
ebriet. & in-
gluvie.*

3. The manner of living saith *Basil*, in a Christian man, hath alwayes a true end set before it, the glory of God : And it is the precept of holy *Paul*, serving not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart. And that he might imprint this deeper in the minde, *with good will, doing service as to the Lord, and not unto men.* *Ephes. 6. 6, 9.* God is to be loved in taking paines, and in loving God we must take paines for God. This will appeare by example : A matron of an honest life, when she receives her Husband returned from his journey, safe and sound, who whether he were living or no shee knew not; from whom for a long time she received no Letters, so soone as shee sees him present, sheweth wonderfull tokens of joy : here she repures it not below her estate to doe the part of a Servant, to pull off his Bootes, cleane his feet; she knowes this to bee the duty of maids or servants, yet she taking this service worke

worke upon her before-hand, will have her love and joy so testified: that service seemes not vile to her, which love makes so sweet: she accounts it an honour, to bee so humbled by her selfe. In like manner, if we whatsoever we be, attend onely our own charge, businesse, office, fortune, easily will wearinesse creepe upon us, and the very lightest labour will be a burden; grievously shall wee complaine, as often as we cannot take our ease at pleasure: But if we shall turne our eyes the other way, and looke upon God, doing service as to the Lord, and not unto men, we shall account no labour neither too base nor too heavy; ease wil be trouble. Tradesmen when they know they worke for their Masters themselves, doe that with a farre greater diligence. A Taylor receives a Doublet to bee mended: here the first question is, for whom? if for his Master such a one, presently other things laid by for a time, the master of the shop himselfe takes that worke to him, which otherwise he would have given in charge

Estate.

to his boy. Therefore let us not attend our selves, but the Lord, doing service as to the Lord, and not unto men.

advan-
tages.

Our Intention shall bee pure, saith *Bernard* in Sentence: If in every of our actions, wee seeke either the honour of God, or the profit of our neighbour; or a good conscience. Very excellently *Seneca*, *Epist.* 48. *initio*. Not any man saith he, can live happily, which onely regardeth himselfe, which converteth all things to his owne profits, *alteri vivas oportet, si vis tibi vivere*, thou must needs live to another if thou wilt live to thy selfe: every vice doth so leade away a man from God, that he may live to himselfe, wake to his owne commodity, and be fast asleepe to other mens: where therefore the Intention doth gape after Gold and Silver, there is no welcomer guest then mony; where the Intention savours of flesh, there pleasure is numbred amongst the most intimate friends: but where the intention aspires high after honours and dignities, there with carefull diligence

gence are feathers gathered, which may advance to high matters, nor does any bring a more acceptable gift, then he which giveth wings fit for an ambitious flight. Behold, how the eyes of such men are carried away from God after most vaine things; thus they live to themselves: but hee cannot live to God, which will live to himselfe. Therefore the eye constantly reflected upon God, this at length is simple, the Intention waiting every where upon God, nor looking upon any thing, unlesse with-
 all it looke upon God; this is finally both a Right and sincere Intention. By this wee live to God, even as it delighted that sweete Singer of *Israel* to say, *My soule shall live unto him.* *Psalm. 21. 30.*
Secund. Hier. Hereby winning from himselfe that excellent saying, *I have set no wicked thing before me: or as we read, I will take no wicked thing in hand.*

present

Psalm. 101. 4



CHAP. II.

*What a most Right
Intention is.*

Adventu-
reth.

WEe direct for the most part
our Intention after a three-
fold manner unto God. First, some
man serveth God, and keepes him-
selfe from the greater sort of offen-
ces, for feare of punishment; hee
dreads Hell fire, eternall torments:
such a one not long after dareth
something, worthy of not onely
the Prison, or the turne-off, but of
Hell: hee adventures I say some-
thing, and puts the matter to the
hazard; for thinkes he, I am not
yet so neare to the pit of Hell, but
I may with courage enough at-
tempt this or that; the debt which
perhaps I shall bind my selfe in, I
may lose by a penitent Confession;
the guilt which by chance I shall
draw upon me, I may wipe off a-
gaine: let us goe on therefore, we
shall

shall have time enough to returne to our duty. And, this is not a single eye, nor if it be, is it long such; for it lookes not upon God onely. If the Divell and Hell were a fable, that man would build a Heaven for himselfe out of Heaven, and would beleve himselfe blessed, if he might live at his pleasure; and wholly given to his belly like a Beast. This is their Intention for the most part whom *paul* calleth naturall men, which perceive not the things that are of the Spirit. *1 Cor. 2. 14.*

Another way, the Intention is directed to God. Some man serveth God, because hee desires to live among the blessed; Heaven is sweet to him: an eternall reward, a reward over and above great. He enclines his heart to doe righteousness for retribution sake. This Intention is much better then the first, yet not the best: I say it is better, for he which coveteth the joyes of Heaven, is more regard- Cautious, full then he which onely feareth the torments of Hell, neither feareth them alwaies, but sometimes forgetfull

4 Of a Right

forgetfull of his dread, runs into that which is forbidden.

The third way, he directeth his Intention most rightly to God, who concludes thus in his minde, I serue God, and therefore doe I serue him, because this Master is most worthy to bee serued of all men; and because he prevents me with exceeding and innumerable benefits: I owe all things to him, I desire to please him, and for him I doe all things that I doe: I am not any ways solicitous of wages or reward: God I serue, and will serue whilst I live, wheresoeuer my recompence be.

This is the most Right Intention of all, to doe all things not with a respect of ones selfe, but of God; not of gaine, but onely honesty: Of this Intention the Hebrew King David making his boast: *An Offering of a free heart* (saith hee) *will I give thee, and praise thy Name* (O Lord) *because it is so comfortable.* Psal 54. 6. Here most eloquently Saint August. *Why of a free heart,* (saith hee) *because I freely love that which I praise; I praise*

praise God, and rejoyce in his praise, whose praise I am not ashamed of. Let it be free, both what is loved, and what is praised, what is free? himselfe for himselfe, not for anything else. What reward shalt thou receiue of God, O thou covetous man? He preserveth not the earth, but himselfe for thee, who made Heaven and Earth. Voluntarily will I offer unto thee: doe it not then of necessity, for if thou praisest God for any other thing, thou praisest him of necessity: if thou hadst that present which thou lovest, thou wouldst not praise God. Marke what I say, thou praisest God, namely, that hee might give thee a great deale of money: if thou couldst have much money else-where, and not from God, wouldst thou praise God at all? If therefore thou praisest God for money, thou offerest not freely to God, but offerest of necessity; because thou lovest I know not what beside him. Contemne all things, and attend him, love him of thy owne accord; because thou findest no better thing which

he can give, then himselfe. And I will confesse unto thy Name (O Lord) because it is so good ; for nothing else , but because it is good. What does hee say ? I will confesse unto thy name, (O Lord) because thou givest mee fruitfull lands, because thou givest me gold and silver, because thou givest me great riches, and excellling dignity : not, but why ? because it is good. I find nothing better then thy Name, therefore will I praise thy Name O Lord, because it is good.

Augus. Tom 8. in Psal. 54.

1. Behold to serve God , for Gods sake , this at length is to serve God truly, for so God both loveth us, & serves us himselfe, even
Osea. 14. 15. as hee promiseth by *Osea. I will love them freely, saith he, that is, meerely of mine owne accord.* The same he justly requireth of us, for indeed he will not have us to serve him so, as a dogge serves his master for a bit or a bone, for if wee serve God for heaven, wee make shew enough, that heaven is dearer unto us then God. Most fitly to this purpose *Seneca, lib. 4. de benef.*

nes. c. i. There are found some
 (saith hee) which use honesty for
 advantage, and whom vertue alone
 pleaseth not; which carrieth no
 great shew, if so be she hath any
 thing common, whereas vertue is
 neither invited by gaine, nor affrig-
 ted by losse, nor corrupteth any man
 in that sort by hope or promise, tread-
 ing profit under feet we must goe af-
 ter her, whithersoever shee calleth,
 whithersoever shee sends us, with-
 out any respect of our private gaine:
 yea sometimes must wee goe on not
 sparing our owne blood; nor is her
 command ever to be slighted. What
 shall I obtaine, sayest thou, if I shall
 doe this, which I doe frankly, & freely,
 nothing over is promised thee, if
 any booty shall come in the way, thou
 shalt reckon it among thy vailes; the
 price of honesty is in it selfe. Lodovi-
 cus Blosius comes for a conveni-
 ent witnesse to this purpose, who
 making good this very thing: The
 Lord saith he, upon a time inspired
 a certaine Virgin with these words:
 I would have my Elect so perswaded
 in themselves, that their good workes
 and exercises doe thoroughly please
 me,

Expences. *me, when they serve mee at their
owne charge, but they * serve me at
Tender their own charge, which although
me service. they tast not any other sweetnesse of
their Devotion, yet performe their
prayers, and other pious exercises as
dutifully as may be: being confident
of my goodnesse, that I will take
these things willingly and well at
their hands*

Wee approve therefore of this
Intention, as the best and purest,
whereby a man does any thing,
because it so pleaseth God, because
God will, because God for his
immense goodnesse is most worthy
that it bee done to his honour:
Wherefore let every man deter-
mine thus with himselfe. I serve
God for Gods sake, who is so
great, that if there were neither
Heaven nor Hell, is yet onely most
worthy; to whom all Angels, to
whom mankind, to whom what-
soever is created should performe
most exact service. Moreover it is
easie to apprehend, whether a man
conceive thus in his mind, for it
falls out many times, that we rash-
ly despise one another, and say in
contempt:

contempt : What great matter Scorene.
 hath this vvriting , this saying ?
 what rare thing is in this counsell,
 this action, this worke ? let it bee
 enjoyned others, any man might
 doe it: with these cavills a man of
 a Right Intention is nothing at all
 troubled ; but vvith a generous spi-
 rit : O good Sir, lirtle am I moved
 that this displeases you, I did not
 this that you should praise it ; let it
 not please you, and a thousand
 more, I take no care for that, so it
 displease not G O D onely. It is
 the greatest praise and reward to
 me, to have done well. Let God
 approve it, though all the world
 say nay, truely I weigh it not a
 rush ; I have already learnt to con-
 temne, and to be contemned. Let
 men know me to bee such a one,
 whom they may offend vvithout
 danger. I know what Master to
 call upon after my labour ; I know
 how to rejoyce vvithin. These
 things the leavell of a Right In-
 tenti^on teacheth.

Rule.

But if any man , because his
 things are not highly esteemed by
 others , thinkes it a great punish-
 ment,

Pleasure.

ment, is troubled, vexed, grieved, and falls in his mind, saying: therefore hereafter all my care shall be, that these Wits may not have what to condemne: it shall be more delightfull to me to be at ease, then to under goe these perverse judgements. Loe, silly soule, here thou art taken in a burning fault, for if thou hadst a Right Intention to God, thou wouldest put amongst thy smallest accounts, not to have thy selfe and thy doings commended by others; and to be beaten by sinister judgements and speeches: these things never move a man of a Right Intention one foot: hee lightly esteemes to be lightly esteemed: hee hath an eye to God, to whom alone hee desireth to approve himselfe, and his doings.

Alas, how miserable were wee, (and truely are) which turne the judgements of other men to our owne torments, beleeve it the greatest hurt to displease others, esteeme praises flowing from the common assent to bee the chiefeest good; nor to take paines is ever pleasing unto us, unlesse when others

others begin to commend us, or at least to cast a favourable aspect upon our doings. Or are wee ignorant, that humane eyes are seldome and hardly satisfied, which onely respect the deed they see, but passe by the mind in a trance? To serve God is both pleasant and easie; for God, as *Gregory* speakes, weighs the heart, and not the matter, *Nec cogitat quantum, sed ex quanto quis operetur*, nor regards how much, but out of how much a man worketh.

II. The root of a Tree either makes the fruit sweet, or marres it with bitternesse; for as the sap of the root is sweet or bitter, so also the fruit. If the root bee holy, so are the branches. *Rom. II. 16.* and as the water of a streame is of the same taste with the fountaine; so likewise the actions of men are of the same goodnesse, or ill quality with the intention, which is both the root and fountaine thereof. Excellently, and briefly withall Saint *Augustine*, Attend not greatly, saith he, what a man doth, but what he lookes upon when hee doth

doth it. *August.* in *Psal.* 31. Some man hath given a great piece of mony, but a rich man, but not like to feele the want of it; another hath given, but a poore man, but ready to make away a part of his Patrimony. The summe is all one, not all one the good deed; the Intention varies it. *Seneca* like one of the soundest Christians, delivering most excellent instructions concerning this matter: Because indeed saith he, the praise is not in the fact, but in the manner how it is done; this hee confirmeth by examples: thesame thing if it be bestowed on superfluity is base, if on comlineffe, is without reprehension. Some man abides by his sicke friend, wee approve it; but if he doe this for an Inheritance, he is a Raven, he waites for the carcase: the same things are both base and honest: it killeth, wherefore or how they are done. Therefore ought there to be a fast perswasion, (wee call it an Intention) belonging to the whole life: such as this perswasion shall bee, such shall be our doings; such our thoughts:
and

and such as these shall be, such will be our life. *Marcus Brutus* giveth many instructions both to his Parents, and Children, and Kindred: No man will doe these things, without a reference to somewhat. Wee must propose the chiefest good for our end, whereto we must endeavour; to which every one of our deedes and sayings may have respect (No Christian could expresse this more Christianly) wee must direct our course like Saylers by some Starre. *Vita sine proposito vaga est*, a life at randome is no life (a) what could be spoken more religiously?

Publius Mimus hath spoken indeed succinctly, but excellently withall: That man is to be termed evill, which is good for his owne sake. Therefore not onely is it lawfull for me to be evill for my selfe, but neither also to bee good for my selfe: all things for God. Let every thing that we doe or say have respect (as *Seneca* speakes) to the end of the chiefest good.

Wisedome guided the righteous in right paths, and shewed him the

(a) No fast purpose, no fast life.

the Kingdome of God. *Wis. 10. 10.* But in what kind is that true? was not *Paul*, when hee was the Preacher of the world a just man? yet by what tedious circuits, by how many turnings, and windings, by what crooked pathes was hee led to the Kingdome of Heaven?

Senec.

*Longiss. sed
aurea Epist
95. circa.
med.*

First of all a Jew, was a Disciple of the *Pharisees*, most zealous of the Sect, whereunto hee was brought up: afterwards of a Disciple a master, an earnest *Pharisee*; a stiffe *Rabbine*. Thirdly, hee was made a Persecutor and tormentor of the Christians, chiefe of the Officers, that if hee found any of this way, whether they were men or women, hee might bring them bound to *Hierusalem. Acts 9. 2.* Fourthly hee became a Disciple againe, but of *Ananias*, a very good Christian. Fifthly, hee himselfe also became a Christian, and the Oratour of Christians. Sixtly, being sent by God into every coast of the World, hee passed both Sea Journying and Land, * going from land to land, from sea to sea. Are not these doubtfull wayes? Besides,

with

with how many chances, with how great dangers, with what almost innumerable troubles was hee pressed? now the sea threatneth his death, now false brethren, now Theeves lay waite for his life: one while the *Gentiles* molest him, another while the *Jewes* vex him; now within the ship, now in prison, now in the wilderness, now in the City hee feeles strange alterations: one while hee is beaten with Rods, then pressed with stones; almost every day dying: who may not call these pathes untoward? But heare my good man, this so crabbed a way is not the right way to Heaven. Another, not *Paul*, might endure as much as this, and more then *Paul*, and yet goe wide of Heaven. Therefore *Pauls* straightest way to Heaven, was his most pure and sincere intent on to God, in undergoing all these things hee aimed at the glory of God onely.

This is the exact way to Heaven, this all the Saints tooke, from this no just man turned into any

by path: Wisedome hath guided the righteous through right pathes. But those so various changes, such multiplicitious troubles, such uncertaine and ill events whereof our whole life is full, warne us to carry our selves like Souldiers. In war it is no new or strange thing to raise winding Bulwarkes, yea when the Generall intendeth to cast a Trench before the walles of a City, hee layes it not straight along, but bending to and fro. This is the right way to besiege a towne which is so crooked and wavering: So God leadeth us to Heaven through all kind of calamities, yet because in this so very a froward path, the intention of the just is most right to G O D, it is most truely affirmed, The L O R D Conducteth the Righteous in right pathes, and that which is nearest unto it: the righteous live for evermore, their reward also is with the Lord, and the care of them with the most high. *Wisd.* 5. 15. Because they incessantly thinke upon this, care for this onely, to please the Lord, not men: therefore

therefore they shall receive from God a most ample reward. This therefore (as *Bernard* speaketh, is the purity of Intention, that whatsoever thou dost, thou doe it for God, and that blessings returne to the place from whence they proceeded, that they may abound.

Bernard in v. g. *Nativit. Dom. Mat. 6. 22. Serm. 3. med.*



CHAP. III.

*How necessary a right
intention is.*

IF the Divine pages were altogether silent else where concerning a right intention, it *Thenecess-* would appeare at large from this sity of one saying of our Saviour, how necessary that is for all men, most apparently *Christ: If thine eye bee single, thy whole body shall be full of light. Augustine* affirmeth, that *Christ* our Lord did here properly speake of a Right Inrention, as he

C 2

which

Largesse

Diverse

which a little before discoursed particularly of Prayer, Almes, and Fasting; that no man therefore should choke all the force of his prayer, pittance, fasting, in hunting after a little vaine report, our Saviour adds a most wholesome instruction concerning the eye, which is either single and pure, or various and wicked. Therefore even as when the eyes are bright, cleare, sharpe, and lively, the body hath day within, and carries his Sunne about with it, moveth up and downe at pleasure, and is in light: but if the eyes be sore, and diseased, if asquint, or purblind, if bleared, or growne o're with a filme, all the body is in misery, and groanes under a cloudy mansion: Iust so if the intention bee sincere, and free from all shadowes of vaine glory, our prayers, almes-deeds, abstinences, are cleane from the dreggs of vice: but if the intention be evill, all a mans actions are such. What saith Gregory, is expressed by the eye, but the intention of the heart preventing its worke, which before it exercises it selfe

helfe in action, contemplates that thing which now it desireth. And what is signified in that appellation of the body, but every action which followes the intention as her eye going before? The light of the body therefore is the eye, *quia per bonæ intentionis radium, merita illustrantur actionis*, because the defects of the action, are illustrated by the raies of the intention. Greg. lib. 22. mor. c. 6. *prope finem.*

Saint Ambrose was wont to say very well, *As much as thou intendest, so much thou doest*; for surely thy labour is of such worth, as is thine eye which goes before it. If thine intention bee right, right also will be thy action, without doubt in the eyes of God: for herein are the eyes of man a thousand times deceived. Of these Saint Bernard said wisely, *Opera probant, quæ cernunt, sed unde prodeunt non discernunt.* They approve the deeds they see, but from whence they proceed they discern not. Bern. tract. de humil. grad. 5. Thus the summe, and foundation, and ground of all our actions is the intention. Hereof

Most in-
ward.

notably Gregory. The supporters of every soule are her intentions, for as the building upon the pillars, but the pillars doe stay upon their bases: so our life in vertues but our vertues subsist in our innermost intentions. And because it is written, Other foundation can no man lay, then that is layed, which is Iesus Christ. 1 Cor. 3. 11. then bases are in the foundation, when our intentions are made strong in Christ. (Greg. in c. 38. Iob. ad fin.) We are altogether such, as our intention is: we get the praise of vertue, or the marke of vice, from our intention. If our intention looke upon earth, wee are made earthly; if heaven, heavenly: and most commonly where a vertuous end is wanting, there comes in a vaine, sensuall, and vitious one.

Excellently Laurentius Iustinian: In all workes saith hee, whosoever desireth his soules health, let him looke to the manner of his intention, and direct it to that end, which the Divine Law commandeth: that he spend not his labour in vaine. Hee adds: It is to little purpose, to meddle with difficult affaires, to con-
verse

verse familiarly with Kings and Princes, to get a famous name of sanctity and science, and to doe all this with a wrong intention. (Laur. Iust. de Regim. prælat. c. 22.) Richardus Victorinus, That, as the body is, saith hee, without life, the same is a decde without a good intention. Rich. De statu inter hom. c. 7.) even as often as Christ proclaimeth that his, *Attendite*, *Take heede*, or *beware*, as when he admonisheth; *Beware of the Scribes*, *Beware of the leaven of the Pharisees*, *Beware of false Prophets*. (Luk. 10. 46. Luk. 12. 1. Mat. 7. 15. Mat. 6. 1.) for the most part some grievous danger is at hand, and then wee must deale very warily. In this voyce Christ calling aloud to us all, *Take heede* saith he, *that yee doe not your almes before men*. Have a care to your feet, there creepes a Sharke behind you ready to plucke off your Cloak: as soone as you looke backe, hee will fawne upon you, he will kisse your hand, hee will counterfet a thousand services. What, who is this Thiefe? who this Sharke?

Intention, but that wrong one of pleasing men, of satisfying the eyes of men, of striving for humane praises; therefore Christ significantly added: To bee seene of them. *Take heede that yee doe not your almes before men, to be seene of them. (Mat. 6. 1.) Augustine:* Let them see saith hee, your good workes, and glorifie not you, but God: for if you doe good workes to glorifie your selves, it is answered to you, what hee himselfe spoke of some such: *Verily I say unto you, they have their reward:* (a present reward of worldly praise, not of future glory.) Therefore, thou wilt say, ought I to hide my works, that I doethem not before men? I command not saith the Lord, contrary things: take heede to the end, sing to the end, see for what end thou dost them: If therefore thou dost them to glorifie thy selfe, this I have forbidden; but if therefore that God may be glorified, this I have commanded. Sing therefore not unto your owne name, but unto the name of the Lord your God. Sing you, let him be praised; live you

you well, let him bee glorified.
(August. Tom. 8. in Psal. 65.)
 St. Gregory expounding that precept
 of the Lord touching the concea-
 ling of our almes : *Let the worke*
saith hee, be so in publick, as that
the intention may remaine in private;
that we may both give an example of
the good worke to our neighbours, and
yet by the intention, whereby wee
seeke to please God onely, we wish it
alwaies secret. (Greg. Hom. 2. in
Evang.) Therefore a good inten-
 tion is necessary, which onely
 knowes best how to avoyd these
 Cut-purses : Therefore take heed.

3. Amongst the ceremonies of
 the old Testament, which God re-
 quired of the *Israelites*; for com-
 mending the Sacrifices, this was
 one of the chiefe; *To lay the hand*
upon the Oblation. Thus the Lord
 commanded : *He shall put his hand*
upon the head of the burnt offering,
and it shall bee accepted. (Levit.
1. 4.) Expositors enquire, for
 what reason God exacteth this im-
 position of hand, that so the Sacri-
 fice might be both gratefull to him,
 and availcable for the offerer. Ole-

after : God would have saith hee ,
 that the party about to sacrifice ,
 should not onely offer a burnt offering ,
 but moreover should adjoyne himselfe ,
 his heart, will, and intention. All
 this together is necessary, for beasts
 onely are neither acceptable to God,
 nor beneficiall to the offerer. Hence
 Augustine, upon that of the King-
 ly Prophet : In me sunt Deus vota
 tua. Thy vowes are in (or upon)
 me O God, (Psal. 56. 12.) enqui-
 rest thou, saith he, what thou must
 give unto God ? not beasts offered
 upon Altars : out of the Cabinet of
 thy heart, out of the closet of a good
 conscience, out of thy selfe bring forth
 thy selfe. Even so , offer thy will,
 thy minde, thy heart ; say unto God,
 in me, O my God, are thy vowes ; for
 those things which thou requirest of
 me, are within my selfe : these things
 thou O Lord, demandest of mee for
 an offering , not those outward
 things voyd of a heart and intention.
 August. in Psal. 56.

In the judgement of Chrysostome,
 the true Sacrifices of Christians are
 Almes-deeds , Prayers , and tem-
 perance : but God will not have
 these.

Lib. I. *Intention.* 35

these naked, but that a man adde
himselfe thereto, whereby it may
bee an offering full of marrow and
fatnesse: for the Royall Psalmist
determining thus with himselfe; *I*
will offer, (saith he,) unto thee fat
burnt offerings. Psal. 66. 13. What
is, saith *Austine*, fat or full of mar-
row? *I will hold fast thy love within,*
that which I tender shall bee not in
the outward parts, but in the mar-
row? then which nothing is more
inward. The bones are within the
flesh, within the very bones the
marrow. Whosoever therefore wor-
ships God outwardly, will rather Out Gide
please men then God: for hee which
hath other thoughts within, offereth
not burnt offerings of fatlings; but
whose marrow God beholderh, him
hee wholly accepteth. Aug. Tom. 8.
in dict. Psal. Those workes there-
fore are fat burnt offerings, wherein
is a good will and intention. By no
meanes will God have dry, starve-
ling, saplesse bones. You may finde
many, who frequently say their pray-
ers, and are present at holy duties,
sometimes hunger-bite themselves,
give the common dole, but alas, how
little.

little marrow is in these workes ? these indeed are like smooth white bones, but there wants juyce, spirit, a right intention, a pious affection, which should lift up these deeds to God.

Amongst all the Sacrifices, the burnt offering was chiefe : others made also for the good of the Offers, but this was wholly burnt to God and to his honour. And even as the offerings in times past were distinguished, so now our workes. Some are also a benefit to us, as to eat, to drinke, sleepe, walke, reade, write, make accounts, these workes bee good, if well done, and as they ought. Others use to be contrived to the honour of God alone, in the manner of burnt sacrifices, as to pray, to endure want, to waite upon divine Service, to purge ones selfe by hearty confession, to come to the Lords Table. Those of the first sort with most men, have seldome any marrow in them ; for when the houre comes they goe to their meales, and have no further thoughts ; when sleepe invites them, they make hast to bed, nor does any thing else take up their minde

mind, but rest : when faire wether
calls them into the field, their heart
is set upon nothing else then pleasant
walking : thus many eate, drinke,
prattle, goe about their matters, and
looke no other way : it is enough for
them that these things bee done, in
these they unite not their mind with
God, they lift not up their meaning
to God. These are not fat burnt Sa-
crifices, they are not : but it is more
to bee admired, and more grievously
blamed, that the burnt offerings
themselves have no fardnesse ; that
prayer is without attention, fasting
without amendment, almes without
commiseration, the communion of
the Lords Body without devotion :
out of the lips we poure prayers, out
of the purse money for the poore, but
where are the fervent affections ?
where the ardency of minde ? where
the earnest desire of pleasing God ?
where the marrow ? Therefore you
that will offer any thing gratefull to
the heavenly power, offer fat burnt
Sacrifices. Poure out your hearts
before him. Psal. 62. 8. Honour
God with a full and whole Inten-
tion.

Common
rates.

Cyrill of Alexandria moves the question, *Why did God forbid the bloud of the Victime to be eaten?* in these hee so answereth: The bloud is the seate of the life, hee which takes away the bloud, takes away the life also: God hath therefore required in every Sacrifice, that the heart, will, and intention should bee poured out like blood before him, not so much as a drop being reserved for other uses. When therefore wee Sacrifice, when we pray or fast, thither onely let the intention tend that wee may please God, and reject whatsoever is contrary hereunto. From hence Eusebius Emesenus agrees upon these two things, the first, every good worke whatsoever is of so much price with God, as this effusion of heart, and intention in man is. The other, wee ought in every good worke wee goe about, to have the greatest care of a right intention, or good will. Emes. in c. 6. Matth. The Law formerly gave order, All thy estimation shall bee according to the shekel of the Sanctuary. Levit. 27. 25. for these onely weights were voyd of deceit. Iust so our works also are not to be esteemed.

or weighed according to the opinion of the vulgar, or outward show, Gloſſe or credit of the eyes; and oftentimes by the falseſt testimonies, but by the onely intention of the heart. How often are the nobleſt workes valued ſcarce one groat, which by God the moſt equall eſteemer of things are received as an hundred pound of ſilver? Of how ſmall a price were the Hebrew Widdowes? two braſen mites beleevd, to that great heape of ſilver which was caſt in by the Pharisees? and yet they did farre exceede this. Marke 12. 42. How ponderous might the prayers, faſtings, almes-deeds of the Pharisee, praizing himſelfe in the Temple ſeeme? they were all ſcarce worth the leaſt counterfeit Jewell; they Stone might all have beene recompencd with the pooreſt reports of men. Slighteſt

The Divell is not ignorant of this, hee underſtands moſt exactly, that all the worth comes to a worke by the right intention, therefore hee moveth every ſtone, and labourer extremely, that either he may take away a right intention, or ſpoile it: ſkilfull enough, that then wee toyle

to no purpose, and in doing much doe nothing, and in vaine expect a reward, where labour so ingratefull to God went before. Surely God clearely confessing himselfe to bee wonderfully taken with this single eye, Thou hast wounded my heart, saith hee, my Sister, my Spouse, thou hast wounded my heart with one of thine eyes, and with one chaine of thy necke, Cant. 4. 9. In the Hebrew Idiom, Thou hast ravished my heart. Tertullian considering this: Solomon, saith hee, had respect to the fashion of women in the East, which for maintaining their honour, went abroad with their faces covered, leaving onely one eye unvailed. The Spouse therefore commending this use as an argument of honesty, confesseth himselfe rapt so in love with this one eye. But others searching more deeply into this mystery, say that here the admirable whether union or unity of the eyes is set forth, for both ever goe with equall pace, nor does this ever wander any way from that, they alwaies behold the same thing together, nor can there bee so great dissent

sent betweene them, for that to
looke upon Heaven, this the Earth:
the same also is the unity of the
Haires, when all are platted together
in that order, that they may seeme
one haire. The eyes of the heart are
the affections, and intentions, the
cogitations the haires. Here nothing
is more deformed then the disagree-
ing variety of these eyes: if this bee
carried this way, the other that
way: if wee desire to please God,
and withall not to displease the
world: if with this eye wee looke
upon Heaven, with that unjust gaine
Luxury, or any unlawfull thing,
then is the heart wounded with love
of the Divine Power, when there
is the eye of man, and that fixt
upon God, one intention, and that
erected to God.

And this did God evidently de-
clare in Abrahams Sacrifice, where-
in hee was commanded to offer both
Birds and other living Creatures,
these namely divided and cut in
peeces, those not so. Gen. 15. 10.
whereby is signified, that although
one may impart his cares upon his
Wife, Children, Household, Sub-
jects,

jects, yet that his intention, which the Birds exemplified, is not at all to bee divided. Let the Father looke to his Children, let the Merchant thinke upon his wares, the Shepheard upon his sheepe, the Consull upon his Citizens, the Exchanger upon his money; in the mindes of all these men innumerable cogitations will offer themselves thicker then the haire of the head, notwithstanding let these haire bee united, let all these cogitations looke to one thing, God, Gods honour, Gods Service. This one haire, one eye is necessary before all things. In this manner the heart of the King above is most sweetly wounded, in one of the eyes, and with one haire of the necke.



CHAP. III.

*That no action of humane affaires
is pleasing to God without a
Right Intention : where
strictly of vaine
glory*

THe Vesture of *Aaron* the high Priest, wherein he performed Divine Offices was of such great worth and beauty, not onely in respect of matter, but of art ; that all the robes of Kings and Emperours cannot any way bee compared with it. *Besiel*, the best Artificer wrought that Garment : but it had a greater Artist then him, which dictated, which prescribed the manner of making it, and guided the masters hand himsele, as it were a child. Of this Vesture the Sonne of *Syrach* : Hee beautified him with comely ornaments, and clothed him with a robe of glory : Hee put upon him perfect glory,

glory, and strengthened him with rich garments: and againe in conclusion, hee set a Crowne of gold upon the Mitre, wherein was engraven Holinesse, an ornament of honour, a costly worke, the desires of the eyes, goodly and beautifull: *Before him there was none such. Ecclesi. 45. 8. 12.* What comely thing soever in this kind even the most curious eye could desire, that it might behold in this one garment. The desires of the eyes, this robe satiated all desire, even of the greediest eye: nothing more precious, more beautifull would any man wish to see, no not in the most excellent worke.

This the good God would have for that end, that the chiefe Priest going to the Temple, should snatch the eyes of all after him: and for that cause also hee commanded three hundred sixty sixe golden Bells to bee hung at the lower Hemme of this Vestment, that the Priest with his very going should convocate all from every part to the spectacle; nor was there any which would not willingly loose

loose his eyes in this shew: yet in the meane while was it not lawfull for this high Priest, which turned the eyes of all upon himselfe, to cast his eyes upon any body: he that was to be looked upon by all, ought himselfe to looke upon none. For God would that the Priests eyes should goe together onely upon the ineffable Name of God, which therefore the Priest wore upon his fore-head, ingraven in a plate of gold.

This is a most noble patterne of a man just to a farthing; let a man that is good in earnest shew by prooffe in himselfe, whatsoever honest eyes would wish to looke upon: *In all things shew thy selfe a patterne of good workes. Titus I. 9.* In such a man as this, let the wealthy see an example of pious liberality; the afflicted and poore, of patience; the angry and quarrellsome, of meekenesse; the impure and intemperate, of continency; the idle and slothfull, of industry: finally let him bee such, the desire of holy eyes. *Let your light so shine before men, that they*

they may see your good workes. For indeede they which draw the eyes of others unto them by the example of a more holy life, must themselves by no meanes cast their eyes upon their spectators, that they may please them, but that they may learne of them: Let them looke upon the honour of God alone in all things, even as *Aaron* kept his eyes upon his frontall onely: so these contemplating God onely with a stedfast looke, let them refuse even praise offered, and passe it from themselves to God, and as much as they displease themselves, so much let them desire to please God onely, by a true and sincere intention in all things; of which was spoke in the Chapter next before, how necessary it is: now it shall bee moreover shewed, how none of our actions without this can please God.

Wedding
(Song

1. In the divine *Epithalamium*, the Kingly Bridegroome from Heaven doth marvellously commend the eyes of his Royall Love, but by most unlike similitudes, in-
somuch that a man unskilfull of
heavenly

heavenly secrets, may not without
 cause demand : I pray, is not this
 Bridegroom beside himselfe,
 with what words commends hee
 his Spouse? *Thou hast Doves*
eyes saith hee ; and againe, Thine
eyes are like the Fish-pooles in Hes-
bon by the Gate of Bathrabbim.
Cant. 7. 4. Have Doves eyes any
 thing with a Fish-pond? what is
 lesse like one to another then an
 eye and a great wide Poole? the
 Divine Spirit hath folded up this
 mystery in an elegant cover. The
 eyes are like Doves eyes, for to
 looke with, compared to the Fish-
 pooles in *Hesbon*, to bee lookt up-
 pon. *Hesbon*, the royall City, ac-
 cording to *Hierom*, was twenty
 miles distant from *Jordane*, at one
 of the Gates hereof were two most
 stately Fish-ponds, as cleare as
 Christall; hither the people upon
 holy dayes did flow in whole
 troopes, to the spectacle of this
 Christall sea: It was therefore al-
 most a daily thing for these Fish-
 pooles to be lookt upon, and from
 hence the Holy Ghost compareth
 such eyes as please him both to
 Fish-

Fish-pooles, and Doves eyes; and indeed first of all hee assimilates them to Doves eyes. The Dove in the understanding of all Nations, was a Symbole of the mutuall fidelity of man and wife, when as one regards the other with equall faith. And this the Heavenly Bridegroom greatly praiseth in an undefiled soule, that it hath Dove-like eyes: *Thou hast, saith hee, Doves eyes; faithfull and chaste eyes, which thou deflectest upon mee onely, and which I onely satisfie, for indeed in whatsoever thou dost, thou respectest no other but me; and towards me is thy desire. Can. 1. 10.* And even as either married party turning away their eyes from the other, moveth suspition of an adulterous minde: So the soule, if she cast the eye of her intention upon any other thing then God, maketh show that her will is to breake promise, and to please others besides God: for the faithfull soule doth daily ingeminate that saying; *Mine heart hath talked of thee, seeke yee my face: thy face Lord will I seeke. Psal. 29. 9.*

Mine

Mine eyes are both of so wide and narrow capacity, that besides thee, my God, they can receive none; nor can serve the eyes of none, but thine.

For that cause such constant Doves eyes are also compared with the Fish-pooles in *Hesbon*, for God will have his lovers to bee scene of all men, hee will have the eyes of all men to bee fastened on them, that the proud man by observing them may learne, what an excellent vertue Humility is; that the covetous person may see what liberality can doe, that the dishonest may perceive, how comely Chastity is; that the wrathfull may know, what meekenesse and placability can performe. GOD will have his friends to bee like the Fish-pooles in *Hesbon*, which many may contemplate, out of which they may draw, from which they may take vertuous examples. And although these Fish-pooles be scene, yet let them not perceive themselves to bee scene; nor let them looke upon others so, as that they covet to please them, al-
D together

together as *Aaron* which received the eyes of all upon himfelfe, himfelfe daring to fend forth his eyes upon none. Therefore let him not covet to please others, who covets to please God; nor let him fixe the eye of his intention upon any created thing, who desires to stirre up the love of the Creator towards himfelfe.

Here is the principall matter, that man continually observe God, the end of all his actions. Surely the duty of a Christian is not to be measured by the beginnings; one may goe out of the meanest Cottage to *London* into the Kings Court, againe he may from hence take his way to the poorest Country house, and by these bounds of the way both that, and this journey is to be esteemed. But as a Traveller about to goe to *London*, hath his minde continually running upon *London*, museth with himfelfe day and night on *London*, dreames of *London*, this cogitation forsakes him not going to bed, nor rising, for *London* is the utmost bounds of his way: so in all our actions,

actions let us ever set before us our end : let every man say to himselfe daily, whither doe I goe ? what doe I seeke ? for what doe I weary my selfe ? This intention is as necessary for him that will live godly, as it is necessary for him to draw his breath, that will live naturally ; and that for a two-fold cause. The first to drive away vaine glory : the other to encrease good deserts. Vaine glory a vice most dangerous and also most subtil, so diversly treacherous, that it can bee hardly avoyded. Other vices lay waite for us on earth, but this sets traps almost in heaven it selfe ; it invades him on all sides that is busied in vertues : Yea the more holily one liveth, by this it takes to it selfe the more liberty, and rushes on so much the bolder, by how much the more defence it sees against it selfe ; it encreaseth, and gets strength from our vertues. Every sort of Vermine, as Froggs, Mice, Mothes, Beetles, Wormes, and such kind of Creatures are bred of putred matter out of the earth : But this most filthy worme,

vaine glory, proceeds out of a fresh and generous seed, out of large almes, out of rigid fasting, out of fervent prayers takes her birth, and spareth, as Hierome speakes, *No State, Order, or Sexe, and being overcome riseth up more vebemently against the Conquerour.* Vaine glory is a strong Hecticke sucking up the marrow, and scarce ever, if it have posselt a man, forsaking him, the first and last vice wee have to overcome, in *Augustines* opinion.

How sweet was it to the Prophet *Zonah*, to repose at noone under his shady Gourd? one little worme confounded all that amenity. After this manner our good workes flourish, like a tree spreading forth his fruitfull armes, but as soone as the worme of Pride bites this Tree, all things in a moment wither. This little worme knowes how to hide her selfe so, so privily to gnaw, that they themselves which swell with vaine glory, not onely take no notice of it, but not so much as beleeve him which notes, and gives them warning of it:

it: This worne suffers it selfe to be driven away, and gives place to the Charme, but presently returns. It is not sufficient that vaine glory hath once flowne away, she returns a hundred times, a thousand times she returns, and often with the greater assault. Therefore this venemous Serpent is daily, and more often to be laid at with sacred Inchantments. A true Charme against this plague is that of the Kingly Prophet: *Non nobis, Domine, non nobis: Not unto us Lord, not unto us; but to thy name give the praise. Psal. 115. 1.* Whilst wee live, as Bernard admonisheth, *Let not this Sacred Charme of the Hebrew King goe out of our heart and mouth.* But who is so cheerefull to sing this alwaies? Hee which in all things is of sincere and right intention: this exciteth, and makes quicke, this teacheth to doe well, and daily to sing forth: *Not unto us O Lord, not unto us, but to thy Name give the glory: to thine, O Lord, not to our name, nor to our merits, but thine: all things for the*

greater glory of God. So necessary is a right intention, that without this no man can avoyd vaine glory; which rightly *Cyprian* calleth a most subtile evill, which penetrates the more hidden secrets of the heart, and infuseth it selfe insensibly in more spirituall minds. *Cypr. De tent: et ieiun: initio.* elegantly *Peter Chrysologus*, Vaine glory, saith hee, is a secret poison, the staine of vertues, the moth of sanctity. *Chry. Sermon 7.* Excellently *John Chrysostom*: O strong kinde of calamity, saith hee, O this furious disturbance, what the Moth cannot corrode, nor the Thiefe breake into, those things vaine glory quite consumeth. This is the Canker of the heavenly treasure, this is the Thiefe which steales eternall Kingdomes, which takes away from us immarcescible riches, which like a contagious disease corrupteth all things. So because the Divell foresees it to bee an inexpugnable Fortresse, as well against Theeves and Wormes, as other warlike Engines, he subverts it by vaine glory. *Chry. in c. 22. Mat. Hom. 27.*

Behold

Behold even Heaven is not safe from these wormes. Christ perswads: *Lay up for your selves treasures in Heaven. Matt. 6. 20.* and yet neither so indeed are the things altogether secure, which are laid up there; vaine glory creeping behind with a thievish pace, privily asporteth the treasures already laid up in Heaven, unlesse a right intention bee set for their Keeper, which yet may not goe a nailes breadth from the riches committed to her trust: what good soever we have done at any time, whatsoever wee shall doe hereafter, let us fence on all sides with a most right intention, unlesse it delight us to spend our labour in vaine. The most difficult, as also the most excellent workes are of no moment, unlesse a good intention accompany: all labour is vaine, which a right intention commends not.

This God lookes upon in all our actions, to this hee will aime the reward. Scarcely is there a greater or more memorable designe, then for one to spend his

life for another. But although one cloath a hundred Gibbets with his body, put on fixe hundred torturing Wheelles, purple a thousand Axes, and dye a thousand times, unlesse that bee done for Christ, in Gods cause, with a holy intention, hee may dye, but he shall never bee a Martyr; that shall profit him nothing unto heavenly glory. Not paine, but the cause, but the purpose maketh Martyrs; as *Hierom* witnesses, *Hier. in c. 5. ad Gal.* The same reason is, in other things of greatest moment.

Since therefore the intention is of so great nobility, rightly in the divine Leaves is it called the heart. The heart is the beginning of life, such a life, as a heart. A man turnes into a beast, if a beasts heart bee planted in him; a beast turnes into a man, if a mans heart bee added to him. God would have *Nebuchadnezer* the King to bee made a Beast, and to live among them as one of them: therefore hee commanded, *Let his heart be changed from mans, and let a Beasts heart bee given him, Dan. 4. 16.*
but

but G O D would that this Beast should againe bee changed into a man ; it was done : and, it stood upon his feet as a man , and a mans heart was given to it. *Dan. 7. 4.* Such is the intention, the heart of all things, which we doe.

Consider me here I pray you, the same sentence pronounced in two Courts. In the Court of *Hierusalem*, *Caiphas* the High Priest being President, in a full assembly of Senators it was said : *It is expedient for us that one man dye for the people, and that the whole Nation perish not. Ioh. 11. 50.* This the chiefe Priest Decreed, the rest subscribed.

The very same thing was Decreed in the Court of Heaven, by the most Holy Trinity : *It is expedient that one man dye for the people.* But this same decretory Sentence, was indeed in the Counsell of *Hierusalem* a thing of greatest folly and injustice ; in the heavenly Counsell of greatest Wisedome and Iustice : there the Savage heart of *Caiphas*, and the Senators by his malice and envie was

stirred up, against this one man; but here the Divine Heart was carried with exceeding love towards this man. Thus the heart is the beginning of life; and even as the heart being hurt, death is nigh to all the faculties of the same: so no worke of man can bee tearmed living, which wants this heart, which is not for God: all labour is as good as dead, whatsoever is destitute of this living intention.

Appianus Alexandrinus relates a marvelous thing of two heartlesse Sacrifices. *Julius Caesar* the same day which hee fell in Court, before hee went into the Senate, made the accustomed Offering: the beast opened, there was no heart. The *Southsayer* Prophecying, *I know not what of the Emperours death*, *Julius* laught, and commanded anothe to be brought, and this also wanted a heart. Marvellous indeed, twice marvellous. *Cicero l. 2. de Divin.* And by what meanes could a Creature live without a heart, whether then at first consumed, or else wanting before? if before, and how did it live?

live ? if then, and how was it consumed ? Whatsoever the matter bee , a Beast offered in Sacrifice without a heart, was a sure messenger of Death ; so also a worke without a right intention, is a dead worke ; unprofitable, none. *Therefore keepe thy heart above all keeping , for out of it are the issues of life. Prov. 4. 23.* Therefore how often soever wee undertake any businesse, either about to pray , or to heare divine Service, or to give almes, or to doe any other thing ; let us care for this onely , and before all things, that such a heart as this bee not wanting to us in these actions , that by a right intention wee may doe all things for Gods honour. It is not vertue, nor any right deed, whereunto the best part of all, a right intention is deficient. Looke to your selves that yee loose not the things yee have wrought, but that you may receive a full reward. *1oh. Epist. 2. 8.*



CHAP. V.

*Wherein a Right Intention chiefly
consisteth; where somewhat
of the Act and habite of
Intention.*

A Strange kind of Covenant, and almost incredible, if one should thus agree with another: We will enter into friendship, but for the establishment of a mutuall League, I will have thy Nose cut off: thy Nose shall bee to mee instead of Bonds, and Scale, and subscription. Yet this bloody and barbarous Covenant would bee more tolerable then that of Naash King of the Ammonites, with the men of Jabesh Gilead, which requested they might bee taken into League, and so would serve the King. To whom Naash the Ammonite: On this condition saith he, *will I make a Covenant with you, that I may thrust*

thrust out all your right eyes. 1. Sam. 11. 2. The cruell King would make the poore wretches wholly unfit for Warre, for the left eye was covered with a Buckler, the right hee would have thrust out. This therefore hee did, that not onely they should not know how to overcome, but also to fight.

Lucifer the King of Hell, enters into friendship with man upon no other condition, then that he suffers the right eye of a good intention to bee thrust out of his head, that single eye, to be directed unto God. As soone as this League is admitted, Satan sounds a triumph; hee overcomes a man very easily, and makes him his Vassaile, for hee wants that, which onely is to bee used against the enemy. Of this right eye, which Christ calleth *Single*, hath hitherto beene intreated, how necessary, and how without this nothing can please God. Now moreover wee will expaine, what is most agreeable with this eye, wherein chiefly a right intention consisteth.

There was a cause why Christ should

should reprehend his Disciples, wherein they seemed not at all to have deserved reprehension. The seventy, saith *Luke*, returned againe with joy, saying: *that even the Divells are subject unto us. Luk. 10. 20.* for indeed they had performed their parts with credit, and also had done miracles; were they therefore to bee sorry, or weepe for this? but yet Christ replies to their story. *Notwithstanding in this rejoyce not: Your doings O my Disciples, I mislike not; but this truely is not to bee lookt upon in your deeds, let not your intention tend hither, nor indeed is this fountaine of joy pure enough, although this bee a rare and great gift, admirable and magnificent, this power over evill spirits, yet this worke is not yours, but my Grace, nor does it belong to your safety that the spirits are subject, but to others. Others there be, and more excellent gifts, in respect whereof you may soundly rejoyce; you are to make most of this one thing, that you are in good esteeme with my Father: but rather rejoyce, that your names are written in the booke*

of

of life. Luk. 10. 20. at this let all your actions, your joy leavell at this.

Behold how the Heavenly Physician hath wiped the ill-moystened eyes of his, and dryed the fluxe of their not commendable intention. An ill intention alwaies lookes upon some fraile and vaine thing, and with that is vitiously contented. A good and pure intent desires not but everlasting things, and if it bee the purest, onely God.

Wee said in the second Chapter, that to beware a fault onely with that mind, lest the fault may bee punished in flames, is an intention not to bee condemned, but by no meanes pure; nor of so great price in Gods estimation. And even as that Citizen is not of so good note, which precisely keepeth that Civicke law of not making Feasts out of the City, yet not for reverence of the Law, but for love of his mony; hee spares his purse, not his credit; for hee should drinke so much dearer then another in Country Tavernes, therefore hee rather Gormandiseth
in

in the City : so neither is that altogether the purest intention, to obey Gods Law for that end, that it may bee lawfull to leade a life eternall in joyes : It is good indeed, and better then the former, but it savours of some selfe-love. It is the best and purest intention, and a truely *Single Eye*, which lookes upon God, onely so steadfastly, as that hee which hath this eye, may pronounce most sincerely of himselfe : *I will serve God, for God.* In this sense the *Hebrew* King heretofore cries out ; *And, whom have I, saith he, in Heaven, but thee ? and there is none upon earth that I desire in comparison of thee : My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. Psal. 73. 24, 25.* For thee onely, O my Lord, will I willingly eschew all things, which thou hast commanded to bee eschewed ; gladly will I doe and suffer all things, which shall come in my way to bee done or suffered. That onely thing, *For thee Lord, for thee ; O my Lord, for thee,* is still, still fixe hundred

hundred times, and still a thousand times, yea continually to bee ingeminated. Let no day passe, nor yett houre, wherein we readily submit not our selves to labour, and even to any trouble, with a fervent repetition of this very thing in our mind: *For thee Lord, for thee*; both to abstaine from this, and sustaine that: I am ready to doe this, and to endure that; but *for thee Lord, for thee. For thy sake are wee mortified all the day long.*

Psal. 44 22. Rightly Bernard, *Bern. Sermon 83.* Pure love, saith hee, is not mercenary. It is not ignorant that reward will follow the worke, but it never aimes at that, nor therefore speakes well, that it may bee well fed; nor therefore does holily, that it may bee copiously repaid. Pure Love sets God before it for a Patterne, which made all things for himselfe, and for his owne glory. *Prov. 16, 4.* It is altogether equall, that man should refuse to doe or suffer no thing for this same Lord and Maker: such was that heavenly Spouse, which saith that *Shee kept all manner of pleasaunt fruites,*

fruites, both new and old for her beloved *Cant. 7. 13.* The fruites new and fresh are, those which spring from the Grace of God in the new Law, such as are to love God, to beleeve and hope in God, to pray, to undergoe watchings, fasting, and other asperous things for God; and this is to Crucifie the old man with the affections and lusts, and these are those new and redolent fruits. The old fruits are those workes of nature, to eate, to drinke, to repose, to talke of Affaires, and such like, which yet are to bee offered together with the new; that even when wee are to doe these things, wee should never but say, *For thee Lord, I will eate and drinke, for thee will I rest, for thee will I doe all things, that I may please thee alone, although I displease all men.*

And albeit it be not hard to doe those workes of the first sort for Gods sake, yet those workes of the second sort is hard, whereas the inferiour ability of the soule, and more depraved nature, drawes to
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it with an incredible affection, whatsoever it knowes gainefull and pleasant to it selfe; hither it wholly hasteneth, and does that of all that it may not fare ill, and if left to it selfe, serves its owne turne most carefully. Therefore shee is to bee compelled by force, Nature. that she permit all those things to be done for God; that therefore onely a man may bee willing to eate, drinke, speake, sleepe, because that pleaseth God; all in that manner as shall bee pleasing to him. And this is it which holy Paul so seriously commending: *Whether therefore saith he, yee eate or drinke, or whatsoever yee doe, doe all to the glory of God. 1 Corint. 10 31.*

Basil demandeth, By what meanes (I pray) may one eate and drinke to the glory of God? To this his owne question hee answers after this manner: Let him come to the Table with a minde not to loose, and gaping onely after the meate, which onely may command; bring away, bring away, the meate is my owne, I dip in mine owne platter, I live at mine owne cost, therefore I
will

will take care that I may doe well, and feele my selfe live. We must not so speake, nor so eate, but resolve this in our minde: I have G O D my overseer, therefore I will take meate in that manner, that none bee offended therewith, Gods glory not diminished: I will not bee the slave of my belly, that here I may follow pleasure onely; neither indeed doe I love that I may eate, but eate that I may live: and may bee fit to take paines. In a word, hee that will take repast without offence, let him never eate and drinke, but doe the same to the praise of God; For thee Lord, for thee will I eate and drinke; thee will I seeke for mine end in all things.

But is this to bee our cogitation at that very time when wee come to the Table? It is to bee noted here, that there is one intention which is called *Actuall*, another which is called *Vertuall*; the *Actuall* is, when one offers to God that which hee doth whiles hee doth it, or whiles hee begins to doe. And surely with this intention wee must begin every day, before

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wee doe any thing, by offering to Gods glory, whatsoever wee are about to doe.

But it is expedient to set before God not a confuse company of workes, and all on an heape, but expressely and premeditatedly the actions of the ensuing day in this manner: *My God, whatsoever this day I shall speake, or doe; yea whatsoever I shall thinke, I offer wholly to thee: These and these prayers, that and that businesse, those and these my affaires I consecrate to thee; nor desire any thing else, then whatsoever I shall performe this day, every houre, my God, may wholly turne to thy honour.* This intention whilst it is thus conceived in the morning is *Actual*, for then the will is in operation. With this so begun one goes into the Church, into the Market, into the Court; or say into the Tennis-Court, any place of honest Recreation, nor thinks any further, that hee goes hither or thither for Gods honour: and then his intention which in the morning was *Actual*, beginneth to be *Vertuall*, if so bee that any power thereof

thereof sticke fast in those remote actions, even as a stone being flung with the hand, whirling aloft through the aire, is swayed, and carried not with his owne weight, but by force of hand. Heere the perpetuall custome of the Saints is to bee noted, who not contented with that matutine Resolution, to congeest all their deeds as it were upon an heape, and so deliver them to God in grosse, but as often as they take any new matter in hand, so often they renew their intention, alwaies repeating that with themselves: *Lord, I will doe this for thee, for thee will I labour, I will think this for thee; for thee will I hold my peace now, and now will I speake for thee.*

This is the perpetuall course of upright men; and there are Divines which deny the said matutine intention alone to bee sufficient, to consecrate all the actions of the day to God. For it is necessary, that the *Virtuall* intention at least wise perswade and promote action: but what enforcement is there from the morning intention, when one at noone comes

comes to the Table, being admonished by the time, by hunger, by custome, without any remembrance of God, or the Divine Honour. There is not in that matutine purpose any other strength, then that thereby the things be thought good, which afterward are done as it were by command thereof; but those things onely are put in execution, which proceed from hence by a force not interrupted: but that againe oblivion, cogitation, or diverse naturall action breaks off. From hence it appeares, that it is not sufficient for a righteous man, so as to worke deservingly in all his actions, to offer himselfe wholly to God in the beginning of the day, with a purpose of doing all things to his honour: but it is necessary that this purpose be effectually, & hereunto a generall intention is not enough, but it is requisite, that it bee peculiarly set downe, as for example: A summe of mony to bee given to the poore, which moreover by the vertue of that purpose may bee distributed. This is the mind
of

of Divines. *Thom. l. 2. q. 144*
Art. 4. Bonavent. Dist. 41. Art.
1. q. 3. Et aliorum.

From hence also it is cleare why Christ to good deeds promised a reward of glory, yet not without this Appendix; if *they be done for his Name sake*. A purpose conceived in the beginning of the weeke or the day, of doing all things for the love of God to his glory, is truly an Act of Charity and Religion, so much more excellent and of greater worth, by how much the more ample and extended object it hath; yet it puts not the excellency thereof upon all the actions of that day or weeke: for, that the workes following out of such an act, may procure Gods love and heavenly glory, it is necessary that they be effects thereof; out of a good intention either actuall or vertuall are the things, which proceed from her power, as a Tree springs out of the seed. As if a man be going some farre journey, about a matter undertaken for Gods glory, all actions to be exercised in the way, or labours to be endured

endured, shall bee of singular good estimation, if those bee exercised, these endured out of the strength and necessity of that purpose never recalled. And that wee may summarily speake; the worke of a righteous man gaineth eternall glory, if it bee governed by the act of charity, or a right intention, and bee referred to GOD, as to its last end, either by the present act of a good intention (which is to bee actually referred) or by the fore passed, from whence it may proceed as from the moving cause, which is to bee referred virtually.

Therefore, if wee desire to imitate the examples of the righteous, if wee doe out of vertue, if to consecrate all our actions to God, let us by no meanes bee weary of this not laborious endeavour, but with a matutine purpose renewed oft through the day, and with an actuall intention (which goeth with a surer foote then the vertuall) let us direct all things to God. How often doe mechanicall Worke men examine
E their

their worke by a true square, leuell, rule? how often in a day doth the Carpenter, or Pargetter with his rule prove the lengths, with his square Angles, with his plummet the altitudes? how often doth the Statuary, Mason, Stone-cutter apply his Compasse? how often doe Architects, Picture-drawers, Mathematicians measure all things, every way by their Wand or Line? so let Christians examine all their doings by the plumbe-rule of Gods holy will, that they may not bee deceived or erre, and least some oblique intention creepe in, and deprave all their goodnesse.

Pertude

It is most gratefull to God, in all and every action, to apply the line of his Divine honour after the aforesaid manner. *Blosius* reports of a holy Virgin admonished by Christ, that shee should consecrate all her doings one by one to him, not onely her reading in generall, or writing, but the words shee was to reade, the Characters shee was to write; nor onely the meate or drinke which shee was to take, but

but the morsells which shee was about to eate, all the words shee was ready to speake, all the steppes shee was to goe, all the breath which either sleeping or waking shee was to draw, shee should offer with a singular affection. *Blos. instit. spir. c. 9.* What other thing is this, then to require that a hundred peeces, which are owing to another man, should be told backe by every halfe penny and farthing? But why doth God require such a strict reckoning of us, as wee note in that speech of Christ, *that men shall give an account in the day of Iudgement of every idle word. Mat. 12. 36.* It is not for us to aske, why God would have this or that, (*for who can say, why dost thou so?*) *Job. 9. 12.* But yet the reason is at hand: God will have men to bee exquisitely carefull of his service, vigilant, industrious, and to bee attent upon his whole worship, which may performe that they ought not loosely, perfunctorily, or in a gaping sort, which may never halt in their duty, halt before their best friend, and doe

nothing dissolutely, but looke to all things most studiously and diligently, which day and night may doe nothing else, then seeke how to please their Lord, which strive with all their paines and abilities, to approve themselves to him, whom they desire to please.

This contented industry of man, is acceptable to God, even in the smallest things. Palladius Bishop of Helenopolis, of himselfe a young man, On a certaine day, saith hee, I came to Macarius of Alexandria very pensive, and said unto him: what shall I doe, father, my cogitations afflict me daily: casting in that: thou dost nothing, get thee gone, all thy deeds are in vaine. To these Macarius answered: say thou to thy imaginations, I keepe the walls for Christ. What I beseech you is more easie then to keepe walls, which not onely not run away, but not so much as can bee stird out of place? and yet this very keeping of the walls is greatly to be esteemed, for that single eye sake which is cast upon Christ.

*Palladius
c. 20.*

Turned.

*There are two things in every sin,
Aversion, and Conversion, or turning*

ning away, and turning to. Hee
 which doth against reason, Consci-
 ence, Gods Law, turnes himsele a-
 way from God, as a degenerous un-
 toward Sonne from his father stand-
 ing against it, and reclaiming with a
 loud voyce : stay sonne, stay at
 home, stay : Hee neverthelesse run-
 ning out of the house thrusts him-
 selfe into some Taverne forbidden
 him by his Parent. This refractory
 young man is a double delinquent :
 hee gets him gone from his father,
 and goes into the forbidden Stewes.
 The very same reason is of all more
 grievous offenders. Hce to whom
 his owne lust, or dignity, or purse is
 of more regard then Gods Law, ve-
 ry easly contemneib Gods Comman-
 dements, hee will not be driven from
 the doore of that hee loves, there-
 fore hee turnes him away from God,
 and runs after unlawfull things ;
 this man forsooth after money that
 man after a Harlot, the third after
 other forbidden pleasures. But which
 of the two is more grievous in the
 offence of the rebellious sonne, whe-
 ther his running out from his father,
 or his going into a noted House?

surely this flight from his Father seemes more grievous, as it were the cause of his fault following : even so in every sin, Aversion from God is the greatest evill, and the Originall of the evils proceeding from thence. After the same manner plainly in every vertue there are two things to be respected. Let the example bee pious liberality to the poore, wherein is seene, both a bountifull hand towards the needy, and a minde turned to Christ, whom it desires to please, and whose Law hee wisheth to performe, which is liberall to the poore in that manner, but yet this conversion to Christ is of more worth then that other, and procureth very much grace to every action. As much therefore as thou intendest, so much thou doest.



CHAP. VI.

*Whether a good or Right Intention
can make an evill
worke good.*

GOD giving a Sacrifice in com-
mand to *Abraham* : *Take me,*
(saith hee) *an Heifer of three*
yeares old, and a shee Goat of three
yeares old, and a Ramme of three
yeares old, and a Turtle Dove,
and a young Pigeon. Genes. 15 9.
God will not have a Pidgeon a-
lone, unlesse a Turtle Dove be joy-
ned with it, to wit, that Bird which
belongs to the kinne : hee admits
not a Vultur, not a Lapwing, not
a Hawke, into the Society, but a
Turtle Dove ; for indeed God
requireth, that to all things which
wee offer unto him, wee adjoyne
the Dove, a sincere Intention : but
if any one to this Dove joyne a
E 4 stinking

stinking Lapwing, hee shall offer a most ingratefull Sacrifice. Let the Turtle bee with the Pidgeon, let a deed every way not evill be with a good intention : otherwise the Pidgeon and the Lapwing are joyned in unequall marriage. A good intention, and an evill worke, is a hatefull Sacrifice to God. From hence it is manifest how unwelcome a gift comes to the Almighty from him, who takes from some to give to others, or as wee say, robbes *Peter* to pay *Paul*, which clothes the poore, but steales cloth and leather for these Garments. This is nothing else, then to thrust the Pigeons and the Lapwing into one Sacrifice, to goe about to cloath an evill worke with a good intention, which is nothing so. But thou maist not without cause aske the question : why cannot a good intention make an evill worke good, when as an ill intention may make a good worke evill? From whence I pray hath an evill intention so much force, that it can corrupt even the best worke, whereas a good intention is not
of

of so great strength, that it can
 heale an evill worke? A good
 worke is contaminated with an ill
 intention, and how comes it to
 passe that an evill worke cannot be
 amended by a good intention? if
 fasting out of covetousnesse bee of
 no worth, why is not the stealing
 of Bond-men out of mercy a thing
 of some desert? most clearly
 Christ: *If thine eye (saith hee) be
 single, thy whole body shall bee full
 of light: but if thine eye bee evill,
 thy whole body shall be full of darke-
 nes.* It seemeth therefore in equall
 right, that a good intention should
 bee able to performe in an evill
 worke, what an illintention can
 in a good worke. Wee answer, ac-
 cording to Saint Bernards mea-
 ning: *Two evils are stronger then
 one good: where a good intention is
 not, although the worke bee good,
 there are two evils, namely an ill
 intention, and deceiveable errour.*
 For examples sake: I abstaine in a
 manner three dayes from drinke,
 and take it very sparingly, for there
 is to come to me a notable drinker, that
 I may answer him at his owne wea-

pons, for the present I drinke lesse
that afterward I may drinke more
largely.

Here is a double evill : the first,
an ill Intention. I suffer thirst for
drunkenness sake : the other, an
errour of Faith, which perswades
mee to beleieve that this temperance
of liquor will not displease God. And
here is a good worke joyned to a dou-
ble evill, Intention, and Errour,
which elegantly Bernard : That the
eye saith hee, be truly single, there
is required charity in the intenti-
on, and truth in election. *Bern.
De Præcept. et dispens.*) But now
where there is an evill worke with
a good intention, the intention is
the onely good, all the rest are
naught. Hereupon though this lea-
ven bee good, it is not of such
strength, as to penetrate and
change an evill lumpe into better.
It is well knowne, *In asymbolæis*,
such as are Fire and Water, the
voyd of a Transmutation is not easie : to
ny likenes. thinke well and doe ill, are *Asym-
bolæis* in the highest degree. It is
not sufficient to a good action, to
thinke that it is good; it is also
necessary

Things
voyd of a-
ny likenes.

necessary that there be no errour or deceite in it : To an evill action it sufficeth that one onely part thereof bee evill. Most divulged is that of Saint *Denis*. *Bonum constat ex integrâ causâ, malum verò è quovis defectu* : Good consisteth of an intire cause, but evill out of every defect. Which *Seneca* confirming, Adde now hereunto, saith hee, that nothing is done honestly, but with what the whole minde hath beene present and intent upon, what it hath gaine-said with no part of it selfe. *Senec. Epist. 82. prop. finem.* To walke well, saith *Hierome*, men must goe in the midd'e and beaten path : to doe good with an ill intention, is to bend too much to the right hand ; to doe ill with a good intention, is to decline too much to the left hand. whether of these bee done the Drvell greatly cares not, so either of them bee done, so the Traveller bee led out of the mid way, whereas that is ever the course of vertue ; that which exceeds doth as bad, as that which fai'eth.

Gregory Nazianzen confirming what hath bin spoken: whomaydoubt saith.

saith hee, that it is a thing of greater skill, to restore health to the sicke, then to take it from the sound; that it is harder for bitter liquor to become sweet, then sweet Wine to become bitter; for to this there need but a few drops, to that a huge Tub is scarce sufficient. It is a Rule in Logicke: The conclusion followeth the weaker part, where a good intention, and an evill worke is, the whole conclusion is naught. So it is a tricke and meere couzenage, to goe about to set forth an action of it selfe naught under a good end, to desire so to cover vice with a good intention, as that God may take it for vertue. Excellently Gilbertus, *What when a good deed is pretended, saith hee, and not good indeed, but the contrary is wholly intended, shall this eye bee called darke all over, or dimme in part; To me indeed it rather seemeth quite blind: For although light bee deputed in the worke, yet none is acknowledged in the intention. But how is the intention good which wisheth not good? or how single, which hideth it selfe under a bare shew of goodnesse?* Gilbert

Masketh

bert Serm. 22. in Cant. D. Bernar-
do in hoc labore succenturiatus. He
which recalls to memory the state of
former yeares, and weigheth the
horrible troubles of the Christian
World, and the most grievous rebel-
lion of so many Provinces, will per-
haps favourably descend to that opi-
nion, as to suffer himselfe to be per-
swaded, that many of the rebellious
were deluded with a most honest end. Purpose.
How great a clamour was there of
the parties calling to Armes, and
animating one another with mutuall
encouragements, but for what end,
with what intention? what store
mightest thou have heard say:
That the Word of God may grow,
that the Gospell may be propaga-
ted. Many I doubt not, deceived them-
selves with most holy words, which
had this ~~one~~ thing in their mouth:
Wee fight for God and the Gos-
pell. But O good sirs, if indeed yee
fight for God and the Gospell, why
doe yee rise up against the lawfull
Magistrate? why without appa-
rant cause, doe yee so cruelly bend
your forces against these and these?
This is against God, against Gods
Word,

Word, this the Gospell forbids. The Word of God is not pleased with Seditions, nor with tumults, nor with rebellions : neither is any evill to be committed, that any good may come of it. Therefore let goe the most specious Titles, you shall never cloake as you thinke, a most wicked worke with a good intention. A good end and a naughty meanes are ill joyned together : the Lapwing and the Dove are no pleasing Sacrifice to God. To take by maine force from one what thou maist give to another, is a thing forbidden. A good intention shall never put true honesty upon an evill deed.

In like manner, did not they which murthered the Apostles, purge the deed with an excellent intention? Christ premonishing in a most cleare Prophecie. *The houre cometh saith hee, that whosoever killeth you, will thinke that hee doth God service. Ioh. 16. 2.* For indeed therefore were the Apostles killed, that religion should not be innovated, neither strange worship brought into the Provinces. Thus they overlaid a most grievous

vous

vous crime with a most vertuous Title, for there is scarce any kind of unrighteousnesse, which may not bee covered with a mantle of honesty.

This is to bee most apparantly scene in *Saul* King of *Israel* : one would have sworne that the King was reprehended by *Samuel* the Prophet, more out of passion then reason, that *Saul* dealt providently and with a good minde. The matter went thus. It was commanded *Saul*, Goe and smite the sinners the Amalekites, and utterly destroy all that they have. God required that men and Beasts together should be put to utter destruction. 1 *Sam.* 15. 3. But *Saul*, and the people spared Agag, and the best of the Sheepe, and of the Oxen, and of the fatlings, and the Lambes, and all that was good, and would not utterly destroy them : but every thing that was vile and refuse, that they utterly destroyed. v. 9. *Samuel* therefore comes to him, And what meaneth then saith hee, this bleating of the Sheepe in mine eares, and the lowing of the Oxen which I heare ? To whom
Saul :

Saul: They have brought them from the Amalekites, saith he, and the people spared the best of the Sheep, and of the Oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed. What harme I pray is here? is not this a very good intention, to Sacrifice them to the Lord thy God? Is not this to doe wisely, to spare the best things for use of the Sacrifice, and to consume all the rest that was refuse? But notwithstanding Samuel weighing this fact in another Balance, Wherefore saith he, didst thou not obey the voice of the Lord, but didst fly upon the spoile, and didst evill in the sight of the Lord? Yea, I have obeyed the voyce of the Lord, saith Saul, and have gone the way which the Lord sent me. To whom Samuel, Hath the Lord as great delight in burnt Offerings and Sacrifices, as in obeying the voice of the Lord? Didst thou feare the people? but God thou oughtest more. Hast thou offered these things to the Lord? but obedience is better then sacrifice. Didst thou thinke that Gods Commandements are to bee taken

ken

ken in a more favourable sence? but Rebellion is as the sin of Witchcraft. Didst thou imagine God not to command that so strictly? but stubbornnesse is as iniquity and Idolatry. The summe of summes is this: Thou hast done foolishly my Saul: disobedience cannot bee defended with a good intention. To steale Leather closely, and to make shooes of it for the poore, is almes worthy of a halter.

Of the same kind is this: The Master calleth presently for his Servant, which then being drunke, and not able to stand on his leggs, another of the Servants to excuse him; Master, saies he, hee is not well: Here he lyeth, as he thinks honestly. But is this lawfull? not at all, a lye is the enemy of truth, it is a fault, although thou cast the cloake of a good intention upon it. It is true indeed which Bernard gives us to understand: *A good intention excuseth a word or deed which is not so very good, Si non a toto, saltem a tanto, if not wholly, yet at least in part; to make it bee the lesse fault in him, which*
loves.

loves the right, and does the wrong unwittingly. Bern. l. de precept.

In how great a straight was the most chaste *Susanna*, when she was taken alone in the Garden by the two Elders lying in waite for her? the losse of good name and life was present before her eyes, nor yet that shee might not loose her good name and life, could shee bee drawne to commit Adultery, and forgoe her right intention to God. *Daniel* 13. After the same manner does one seeke recreation of minde: he seekes here a thing not unlawfull, a good intention, but if hee set two together by the eares to fight, or wrangle, he shall never defend his ill deed with a good intention. Hee doth the same, which keepes wild Beasts to hunt for lawfull sport, but this is to the dammage of his Neighbour, and divers others, whose Corne hee treads downe, and spoiles their grounds: here indeed is a good intention, but an evill action by no meanes excusable, just like a stolen Hide, and shooes given out of it for an almes.

Augustine

Augustine confirming all this elegantly. *There is much respect to be had, saith hee, for what cause, for what end, for what intention a thing is done; but those which wee know apparantly to be sins, wee must not doe with any pretence of a good cause, not for a good end as it were, not as if with a good intention.* And to distinguish workes good of themselves from others, which are neither good of themselves nor evill, hee adds; *Because those workes of men, even as they proceede of good or evill causes, are now good, now evill; which of their owne nature are not sins.* But whereas the workes themselves are finnes, as Thefts, Whoredomes, Blasphemies, or such like, who is it that can say, *These things must be done for good causes, either to make them no finnes, or which is more absurd, to make them righteous finnes.* Who is it may say, *that wee may have somewhat to give the poore, let us steale from the rich, or let us sell false Othes, especially if the harmelesse be not hurt thereby, but the wicked throwne*

Vent

throwne downe the rather by the sentence of the Iudge? for two conveniences are wrought by the sale of this one lye, that so both mony may bee got to sustaine the poore with, and the Iudge deceived, that a man may escape punishment. Why doe wee not suppress, although wee can, true Wills or Testaments, and put false in the place? that unworthy people may not have Lands or Legacies, which doe no good out of them, but rather they by whom the hungry are fed, the naked are cloathed strangers entertained, captives redeemed, Churches reared? why may not those evils be done for these good things sake, if for these good things sake, neither are those things evill: Who may say those things, but hee which endeavours to turne the world, and all rights and customs upside downe? *August. Tom. 4. l. Contra mendac. c. q. ante med.* Therefore in *Augustines* judgment, no evill must bee done, although wee hope a manifold good will come of it. But *Augustine* making this Objection to himselfe: *Some man,*

man, saith hee, will say, therefore any Thiefe whatsoever may bee compared with that Thiefe which stealeth with an intent of mercy. Who can say this? but not any of these two is therefore good, because one is worse, for he is worse which steales for covetousnesse, then hee which steales for compassion: but if all theft bee sinne, wee must abstaine from all theft. *Lib. antedict. c. 8.* After the very same manner wee may say with Saint *Austin.* If every lye bee a trespassse, wee must avoyd every kind of lying, whether it bee the lye of Honour, or the lye of Office, or the lye of compassion. For Service witnesse the same Saint *Austin,* If wee lay open this way to sinnes, to commit lesser, that others may not commit greater, all vices will enter in and raigne without bounds or limits, an infinite compasse. To be wise in this manner, what is it else, but to play the foole, or rather the mad man?

How ill therefore doe Parents provide for themselves and their Children, whiles they gape after all kind of gaine, that they may not leave their issue in a meane estate?

state. A good end, to encrease their Childrens living, but an evill deed, to steale out of the poore mans Boxe, to rob the Spittle, to hunt after all kind of advantage.

In the yeare nine hundred forty nine, *Tibuk* King of *Hungary* with a mighty Army invaded *Italy*. King *Berengarius* cast about how to free the *Italian Coast*, and to repell the enemy, a good end, a very good intention, so hee had used a good meanes in the businesse: but surely he tooke no good course, hee did so pill the Temples and Houses of the Commonalty, that from all parts hee shaved a mighty treasure, out of which the *Hungar* could easily measure ten bushells of mony, whatsoever remained hee kept to himselfe, being made richer even by meanes of his enemy. *Luitprand. Ticin. l. 5. Hist. c. 15.*

So also when one desires to be cured, and made well of his disease, a very good end: but hee sends to Fortune-tellers, and Prophets, to Diviners, and Wizards; to Conjecturers, and Magicians, this

this now hee doth very ill, neither shall hee cleare his offence with an honest end. So one sues for an Office, Calling, Dignity ; hee desires to rise, an end in it selfe not evill. *If a man desire the Office of a Bishop, hee desireth a good worke.* 1 *Tim.* 3. 1. but if hee goe about this, least a poorer, though a fitter man then hee come before him, if hee bee free of his monie and gifts, if after much bestowed hee promise more, and so climbe high by Silver staires, or if otherwise he remove another out of his place, that hee may succeed into it himselfe, they are naughty deeds, although that which hee affecteth be not evill.

So some body else desires an end of a suite at Law, surely hee longs for a good thing, but because hee anoynts these and these mens hands with silver, and drawes them with bribes to his side, therefore hee corrupts and destroys a good end with base liberality. Evill is not to bee done, that good may come of it : I may lawfully goe into a Chamber, but not through
the

the windowes. So all actions which are destitute of Christian Prudence, shall never put on the credite of true vertue, although they bee done with the best intention. Without Prudence no act is good. *Bee yee wise as Serpents. Math. 10. 16.* Nor does it excuse to say : I thought it was to bee done so, I thought not this hurt would have followed, I thought this man was to bee punished. He was as thou saiest, worthily to be corrected, but not to bee defamed, not so rigorously handled. *Many have the zeale of God, but not according to knowledge. Rom. 10. 2.* The Jewes were carried with that fervency to the Law of *Moses*, that wheresoever they could, they went about to extinguish the honour of Christ : behold under the great zeale of the Law, did lye their hate of the Law-maker. But if a good intention cannot thoroughly correct an evill action, what will it bee to adde an evill worke to an evill intention? if to use good things ill be evill, to use evill things ill will bee worst of all. The heavenly

renly Spouse is praised for the comlynesse of her cheekes. *The cheekes are comly. Cant. 1. 10.* No body is beautifull, in *Bernards* estimation, which hath one cheek blobbed, or is like waxe, it is necessary that both of them smile with a lovely colour. *Study* saith hee, *to have both these cheekes of thy intention beautious. Bern. Serm. 40. in Cant. post med.* For it is not enough that the intention be good, but beside this a good action is required, or at least that which is not evill. Wee must aime at this marke, to doe all things with a most sincere intention. Nor let us love to be deceived with such specious pretences. *Howsoever I am of a good meaning, I have reasons and causes for that matter; I did this and that out of this or that inducement.* I pray let us not deceive our selves, wee shall not get credit to our actions by words, hee is good to small purpose, which is good but from the teeth outward. And truely it is to bee feared, that many times there is *little vertue* besides that flattering conceite which beguileth us.

us. Affection too too frequently
overſwaies our judgement. And
as often as wee are driven upon
this or that, either by custome, or
some sudden motion which is not
good, notwithstanding wee vaine-
ly give out that: to Gods glory.
Therefore examine thy selfe, I
pray good Christian, whether in-
deed the glory of God hath moved
thee to this? or whether some
thing else were the cause of it? or
whether custome or thine owne
affection lead thee hereunto:
And how comes it to passe that
thou canst make such hast, yea and
runne to the Table, to gadding, to
sport; but to those things which
are thy duty, and the part of ver-
tue, scarce goe or creepe. Is this
to goe about all things with an
even pace for the glory of God?
Beleeve mee, such manner of
speeches as these are commonly
meere pretexts, whereby wee
shall never excuse our evill deeds
to G O D. What I said I say a-
gaine: G O D will have the
Turtle to bee joyned with
the Pidgeon, not the Lapwing.

A worke every way not evill
to bee with a good intention;
not directly contrary, no ob-
liquely, but just for his glory.



CHAP. VII.

*What are the degrees of a pure and
Right Intention.*

EXperience teacheth, that wa-
ter which floweth from an
high place, although it take the
course by diverse turnings and
windings, meander-like, yet at
length ascends to the height of the
first fountaine, and is equalled
with the originall Spring, as is to
bee seene in diverse Conduits. The
very same in a manner wee may
observe in the actions of men,
which all flow from the intenti-
on, this is the souvse and foun-
taine thereof, for whereas no man
doeth with reason, which doeth
without intention; by how much
F 2 higher

higher then the intention is, by so much also the action: for truly our actions doe sometimes let downe themselves into a deepe Gulfe, and runne headlong into a profound valley, and as it were quite lose themselves.

And that there have beene some religious men, which being delicately brought up, accustomed to no other then pretious garments, to no other then dainty fare, onely to honourable affaires, would have thought it a terrible trespassse before, to handle a Besome, to sweepe a floore, to make cleane but one little Pot. But when they have taken a religious life upon them, accounted it an honour and a pleasure, to doe all those things, and farre baser very readily. So Saint Iohn Damascene formerly the Kings chiefe Præfect of his Court, afterward a ragged Monke, was found by a great man making cleane very Sinkes. Behold into what a profound depth did this water precipitate it selfe! but like as a Torrent falling from some steepe place, recurs to his fountaine,

Scouring

mine, so these actions also though the vilest, because they have a lofty Originall, because they are undertaken for Gods sake (for from this intention they issue) therefore they come home to their Originall, and returne to their first fountaine, they take their end and reward both from God, from whom they tooke their beginning. So much it maketh for advancing the most contemptible actions to greatest dignity, to have the highest intention, which is God himselfe. And hereof wee have spoken hitherto, It remaineth to shew certaine degrees therein, and those three; to ascend the uppermost and lofuest of all these, will not bee hard to him that is willing. These degrees I now assigne in order.

The first is, in all things so to attend the honour of God onely, that all affection to these transitory things may be put to death, by earnestly respecting that onely which may please the Lord. Hee which in hot weather comes home weary of long travaile, suffers all the burden of his Garments to

At ran-
dome.

hang loose about him, puts off his Hat, throwes away his Cloake, openeth his Doublet, undoes his Coller and his Girdle, so exposeth himselfe to take the coole aire. In like manner whose heart is inflamed with God, hee easily puts off the affection, which formerly hee bore to these fading things. *Bernard* of the inner house, *For how* saith hee, dost thou perfectly love, or art loved, unlesse thy mind bee carried upward in desire of true goodnesse? *Bern. l. antedict. c. 69. sine.* Collect thy selfe to thy selfe, and rest in the onely desire of God. And here the saying of Saint *Austine* is most true. *Hee loves thee the lesse, O Lord, which loves any thing beside thee.*

Esther that mighty Empresse, which had *Assuerus* reigning over an hundred and seven and twenty Provinces in her power, which might have flowed (if shee would) in all kind of pleasures, yet notwithstanding: *Thou knowest O Lord*, saith shee, *that I hate the glory of the unrighteous, and abhorre the bed of the uncircumcised.*
Neither

Neither had thine Hand maid any joy since the day that I was brought hither, but in thee O Lord God of Abraham. *Est.* 14. 18, And this is the first degree of a pure intention. To depart from the love of created things.

The second is, *A departure from ones selfe.* This teacheth by what meanes one may not bee mindfull of himselfe, but account it the onely pleasure, to bee satisfied with the Will of God onely. Even as it is a marvellous delight to the blessed in Heaven, to see the Will of God taking its course through the whole world, and even through Hell it selfe as it were with a still Without
foo'e, nor any thing any where to stumbling.
bee found, which can resist his divine purpose. Yea which is most to bee admired, that pleasure does not so affect them, because they possesse goods which cannot bee lost; as that God is most benevolent towards them, beares a speciall respect to them, and doth very much favour their joyes. And this is it which David the King of Israel cryes out : O give thanks

unto the Lord, for hee is good. Psal. 118. 1. O give thanks unto the Lord, not because hee hath made me of a Shepheard a King, not because hee hath made me of a poore man a rich man; nor therefore because hee hath promised to give mee so great things besides. But confesse unto the Lord, because he is good, because his mercy endureth for ever. This is another degree of a pure intention, yet not easily to be exceeded by that which the Kingly verse thus noteth: *Men will praise thee, when thou doest well unto them. Psal. 49. 18.* In this degree therefore one forgets and forsakes himselfe, which is not so ready at hand with all men: for it is not hard to forgoe ones goods, but very hard to forgoe ones selfe. This forgetfulnesse of ones selfe consisteth in vertue.

The third is, when a man serveth God, not onely that it may please God, for yet this also hath I know not what humane respect in it, but because God pleaseth him in this service, or it pleaseth him to serve God in this manner, or because

cause God is good, that hee vouchsafeth to accept of our endeavours, and sheweth himselfe to bee taken and contented therewith, The divine Psalmist, *I will goe forth in the strength of the Lord God : and will make mention of thy righteousness onely, Thou O God hast taught mee from my youth up untill now : therefore I will tel of thy wondrous workes. Psal. 71. 14, 15.* I truely am a man unlearned, for I have not knowne Literature, but I doe so well understand Gods Omnipotency and Iustice, that I have nothing more frequently in my mouth : I will therefore most gladly serve this so good, so potent, so just a Lord, and for that cause will I serve him, because he is so good, so potent, so just. Bernard, O pure, faith hee, and spotlesse purpose of the Will, and indeed so much the more spotlesse, as there is left in it no mixture of her owne. *Sic affici dei ficiari est : to bee so affected, is to bee deified. Bern. de dil, Deo.* Qualified

Christ about to charge the first of the Apostles, very accurately
F 5 stirring;

stirring up this purest intention in him. *Peter*, saith he, *lovest thou mee?* This now I doe, that I may commend the care of my Office to thee, and commit my sheepe to bee fed, but thou canst not execute this dury, and undertake my part, without a most pure intention. Therefore my *Peter*, *lovest thou mee?* neither did Christ before assigne this charge to him, then he had three times plainly pronounced, whether his heart, eyes, and intention went, and had said, *Lord thou knowest that I love thee.* At length Christ: Therefore my *Peter*, if I doe so much please thee, and thou wilt serve mee for mine owne sake, now I commit my Flocke unto thee. *Feed my Sheepe.* *Ioh. 21. 15.* O Prelates, O Bishops, and Arch-bishops: O Princes, O Magistrates, and Presidents, O Iudges and Guides of the people, take heede whither your eyes, whither your mind and intention is carried; see what yee seeke, whether your selves and a prey of your subjects, or else the safety and good of your Subjects:

Marke

Marke whether yee plead rather your owne cause, or the Common Wealths: consider, I pray, whether yee looke after God and his glory, with a most pure intention in all things. *Be wise now therefore O yee Kings: bee learned yee that are Iudges of the earth. Psal. 2. 10.*

The Emperour *Augustus* in times past dismissed a young man from the Warre, which carried not himselfe like a good Souldier, and when the yong man required, what answer hee should give his Father at home? *Augustus* to him againe, *Tell him, saith he, that I doe not please thee.* He would have said, *Thou dost not please mee, therefore I can very well bee without thy service.* Wee Christians, let us doe so with God, that every one may thinke thus for his owne part: Lord, I desire to serve thee, and will serve thee to the utmost of my power, because thou pleasest me exceedingly in all things; for that cause, my Lord, plainly for that, and with this very intention will I serve thee, as long as I live, and set all my veines to worke upon.

pon this, that I may spend all my desire, and my selfe wholly upon thy service, because thou canst not but please me. This is a sincere and pure intention indeed, this is *Midas* his rod, turning all it touches into gold.

But this intention because so pure, therefore also so delicate and impatient of all mixture. Gardiners know that some fruits are spoiled onely with a fall to the ground; scarce any faire Apple, or Peare falleth from the Tree, but it gets some scarre, and shewes it selfe hurt. A sincere intention is a tender fruite, and is marred but with one dash against the earth. To serve God, for feare of eternall punishment, is not a thing forbidden, nor is this feare, evill, but yet it is servile: unlesse it were good, *David* had not well said, *My flesh is embleth for feare of thee, and I am affraid of thy judgements. Psalm. 119. 120.* Notwithstanding Divines say, that hee should sinne, which should thinke in this manner, if there were no Hell, I would commit this offence, for such a thought

thought would proceed from a perverse will. To serve God in hope of an eternall reward, is a better mind then that before, yet not the best. I have inclined my heart to keepe thy Statutes alway even unto the end. *Propter retributionem*, for great is the benefit thereof, according to *Hieromes Translation*; or as we finde it *Psalms. 19. 11. In keeping of them there is great reward.* To serve God for Gods sake, this is the best and purest intention of all. *O give thanks unto the Lord, for hee is gracious: because his mercy endureth for ever. Psal. 118. 1.* This last intention is continually to bee inculcated by all men, for the greatest respect is to be had, with what minde one doth all things: at this point lyeth the eternall, exceeding great recompence of reward.

There was one which was about to counsell his very good friend, did first demand of him: *Hast thou I pray any silver which is pure and unmixt?* I have, saith hee, five hundred Florens more or lesse. Hee againe: *If thou wilt heare me,*
saith:

saith hee, Doe not turne it into cash, but prepare it for some other present: Should I give it for a present, saith hee? my meanes will not beare this. He once againe: My deare friend, saith hee, thou shalt give it in this manner, and grow rich by giving. Beleeve mee, to bestow fitly, is the way to bring encrease. This thou shalt doe by my advice, thou shalt get a Bason and Ewer made of thy silver, and give to the prince: the first weeke after five thousand Philips will returne to thee, together with thanks and ample favours. I engage my house, if it come not so to passe. This Lord can endure nothing lesse, then for any thing to bee given him gratis, and hee recompences all liberality towards him with so great interest, as a man would esteeme the present ten times of more worth then it is. Therefore give unto him, if thou wilt encrease thy estate by venturing. The party gave his friend infinite thanks, and promised hee would use his counsell. Have yee understood this? The Intention is after the very same manner:

manner: Some serve God, and like vile and abject soules they feare torment, they stand in awe of hell, very Drudges. Others do like Pensioners, which that they may get a place of publike maintenance, lay out all their money; for so these shall be ever provided for: So very many serve God in hope of revward for heaven as their wages, proper servants. Others in conclusion serve God for love, as children a most loving parent. A son under age, when his father makes a feast, standeth amongst the servitours, and ministreth to the guests, yet thinks upon no recompence, for he is the son, which often heareth that sweet one from his father; *Sonne thou art ever with mee, and all that I have is thine. Luk. 15. 31.* Such, O Christians, such altogether let us likewise bee, not slaves, not servants, but Sonnes, since God himselfe vouchsafeth so great honour to us wormes and no men, for behold what manner of love the father hath bestowed upon us, that wee should bee called the Sonnes of God.

God. 1 *Iob.* 3. 1. Doth not a Ser-
 vant also, which is any thing inge-
 nuous, account it a great matter,
 that his master is pleased with
 him, and likes well of his service?
 this is dearer to him then Gold.
 May not the Sonne therefore re-
 pute it the greatest riches to please
 his Father? *Chrysostome*: *Requi-*
rest thou, saith hee, *another re-*
ward yet, besides this very thing that
thou hast deserued to please him?
thou knowest not at all how great a
good it is to please the Lord. *Chry.* l.
 2. *de compunct: cord.* Be yee there-
 fore followers of G O D, as deare
 Children. *Ephes.* 5. 1. Let it de-
 light you, not to sell, but to give
 all the silver of good workes to
 G O D, nor to require wages or
 reward for them: so there will
 returne not onely a thousand Flo-
 rens for an hundred, but also so
 many and more for a farthing.
Chrysostome fitly admonishing:
Let us not thinke, saith he, that we
shall want our reward, if wee labour
not for reward; yea for this very
thing our reward shall bee greater.
Chry. Hom. 5. in Epist. ad Rom.

For

For every worke by how much lesse it aimes at the gaine of the doer, hath so much the purer intention, and is it selfe the more perfect. *If wee bee Children, then Heires, Heires of God, and joynt heires with Christ. Rom. 8. 17.* God is more ready to render gift for gift, then to set up a Brokers Shop, and put mony to exchange.

The Daughter of *pharaoh* King of *Egypt*, hired *Moses* his mother for a summe, to bring up the little one for her, but she not perswaded with the mony, but induced with motherly love, very readily did what shee required. Such eyes as these, such a loving intention as this will God have: for they which serve God for hope of reward, or feare of punishment, serve him so, as wee doe meate and drinke, not for themselves, but for our owne sake. Here immoderate selfe love intermixeth it selfe, which Christ setting forth in his owne colours: *Yee seeke me, saith he, not because yee saw the miracles, but because yee did eate of the loaves and were filled. Ioh. 6. 25.* The

The Divell in this case tryeth every way how hee may either corrupt the intention, or that which hee cannot corrupt, hee may at least w^{ise} affright. Two certaine men, lived in a solitary place, rather to God then themselves in great unity, and no lesse proficiency. The fiend envying them these treasures of life in so great poverty, and that hee might let a trappe in their way, puts on an Angel of a glorious shape, so appearing to the elder, that he might deceive them the better. *I am a Messenger*, saith he, *of no good newes to thee, or surely to thy Associate, for that young man thy fellow Souldier and companion in this holy conflict, being fore knowne of God, is already destined to eternall flames, therefore what ever he doth never so well, hee doth all in vaine.* The old man was astonished at these speeches: *O terrible newes* saith hee! *therefore must this young mans so excellent paines and endeavours come to nought!* ah, my soule pitties it. Here againe the Angel from Hell: *I knew*, saith hee, *that thou wouldest*

wouldest heare this not without
 sighes and groanes, but yet the Di-
 vine Decrees cannot bee rescinded: So
 vanish out of his sight this most
 beautifull Bugbeare. By this
 meanes the old man could never
 looke upon the young man his
 Companion without a deepe sigh,
 presaging his griefe. At length the
 young man noted it, nor deferred
 to aske, what the cause was, that,
 as often as hee lookt upon him,
 did withall fetch a sigh? whereat
 the old man againe, shewing the
 same pittifull expression: why dost
 thou enforce mee, saith hee, to re-
 peate mine ineffable sorrow? thou
 maist wish mee to hold my peace
 here, rather then speake. This
 same tergiversation of the old man
 greatly stird up the young man to
 extort his answer. The old man
 therefore wearied with many en-
 treaties, that hee would declare
 whatsoever it were, at length
 not without groaning, *It is signi-*
fied unto mee, saith hee, *that thou*
art to bee damned, and striveest in
vaine for Heaven. Here the young
 man with a singular alacrity: *o*
 my

Speake out

my Father, saith hee, let not this trouble or afflict thee : Hitherto I have served G O D not as a mercenary for Heaven, but as a sonne out of duty, because hee is the chiefest good, to whom I owe my selfe wholly, whatsoever hee may finally determine of mee. The elder admiring so sincere Intention of minde; let us serve G O D saith hee, to the uttermost of our strength: that good Father cannot put off a Father : hee hath care of us.

Neither did G O D deferre to shew his fatherly affection towards such obsequent Children. Shortly after hee sent downe his true Angel to perswade the old man, not to beleieve the Tales of that cheating Divell, that the young man was ordained by God to eternall rewards, and that he was singularly well pleased with such a generous mind in his service. God will therefore be served of us, not to that end that we may escape the bottomles dungeon, nor to that end that we may inhabite the heavenly Temple; but because hee is most unworthy of the duties of

of all men and Angels : wherefore the greatest reward of good deeds is , *To please G O D.* For indeed G O D is of so great goodnesse and liberality , that hee doth not reject the homage even of Slaves fearing Hell , or servants hoping for heaven, but they which serve a plainly voluntary and free servitude ; these he embraceth as truely loving Children , to every one of these answereth that lovely saying : *Sonne , all that I have is thine.*



CHAP. VIII.

What an ill intention is.

More sub-
till

THe Waspe is a little Creature, but that member which it hath strucke, how doth it ake, and beat, and burne? The Gnat is a much smaller Fly; how slender a Nebb hath it? yet therewith as with a Gimlet it draweth blood, and the part which it hath wounded, presently swelleth. What is thinner then the sting of a Scorpion? the eye can scarce perceive it, yet therewith as with an invisible Dagger the whole man is stabb'd to death. How great a lumpe of Dowe doth a little Leaven passe through in a few houres? one little measure of Vineger, or a drop of Gall, spoyleth a whole Vessell of generous Wine. An ill intention is so strong and cruell a Poison, that it deprave.h

with any good action whatsoever. Wee have hitherto entreated of a good intention, what it is, and how necessary. Now moreover we will discourse of an evill one, and declare how this Leaven, how this filthy poison infecteth the best things: how this subtill sting of a Scorpion killeth without more ado.

The Statue appearing to King *Nebuchadnezer*, was a prodigy for price, matter, and magnitude; an incomparable Tower of Gold, Silver, Brasse, Iron. But because the lower part thereof was not firme, because the feet were of Earth and Clay, therefore one little stone did so shiver this precious heape, that not so much as a Tyle was left fit for use. Then was the Iron, the Clay, the Brasse, the Silver, and the Gold broken in pieces together: and became like the Chaffe of the Summer threshing floores, and the wind carried them away. Dan. 2. 35. Even so an ill intention doth so batter a good worke whatsoever it be, that it leaves it not the least goodnesse behind. That which
hath

hath an evill end, is it selfe also evill. Those two hundred and fifty seditious Princes of the assembly offered incense; every one of these had his Censer. Thou wouldst have said there had beene as many Priests, as there were heades of this Function. Over-against them stood *Aaron* by himselfe. So on both sides they did the same thing, as if they had strove who should better execute this Office: which part therefore overcame? which did more please the Lord? God was extreamely against them all, not because their Censers were little worth. For *Aarons Censer was of the purest Gold, but these mens Brasen.* Vide *Iacob. Salianum Tom. 2. Annal. vet. test. Anno Mundi 3547. n. 1 Numb. 16.* or because their incense was lesse fragrant, but because their intention was the worst, whereby they endeavoured to draw *Moses and Aaron* into hatred with the people. Wherefore they were all swallowed up by the revengefull earth, And they went downe alive into the pit, and the earth closed upon

upon them, and they perished from among the Congregation. Their Censers were made broad Plates for a covering of the Altar; that it might bee a perpetuall monument to the Israelites, whereby they might bee put in minde, that God beareth not respect to the action, but to the intention. That which hath an evill end, is it selfe also evill.

How great things have beene done in all Ages, and are at this day done in the world, which to humane eyes may seeme most excellent, most holy, whereas the all discerning eyes of GOD, condemne the same as starke naught? And note mee I beseech you, the Royall young man *Absolon*, how humane, how obsequious, and how modest was hee? First hee stood early in the morning at the Kings Gate like a Porter, and when any one came to doe him obeysance, *Absolon* put forth his hand, and tooke him, and kissed him. 2 Sam. 15. 5. Who ever saw a young man of the Royall Bloud equall to him in courtesie? for if any one came about businesse to

G

the

the Court, hee called him unto him in a friendly sort, asking *from what City hee came*; which as soone as hee understood, most familiarly cheares up the man: thy matters saith hee, seeme to mee good and right; but there is no man deputed of the King to heare thee. O what a clement and benigne Lord is here, and how fit will hee be hereafter to sit at the sterne of the Kingdome, and beare rule! for saith hee, *O that I were made Iudge in the Land, that every man that hath any suite or cause, might come unto mee, and I would doe him Iustice.* Behold a mighty friend, both of labour and Iustice. But who may not see that under this stone lyeth a Scorpion, which most subtilly poysoneth all the deeds of *Absolon*? For to what end is all that mildnesse, and prolixie courtesie? to what end are so many Complementing services? to what end riseth hee so early in the morning, taketh commers and goers by the hand and kisseth them, promiseth himselfe a Iudge, but that hee may strike off the Crowne

Crowne from his Fathers head, and set it on his owne? That which hath an evill end, is it selfe also evill.

Besides, what is more holy then to vow to God and pay? this very thing did the same righteous, I may so say, deceiver *Absolon*: hee vowed a Sacrifice and Pilgrimage, and for that cause requesting leave of his Soveraigne Father to be gone: *I pray, saith hee, let mee goe and pay my vow, which I have vowed to the Lord in Hebron, for thy Servant vowed a vow, while I abode at Geshur in Syria saying, If the Lord shall bring mee againe indeed to Hierusalem, then will I serve the Lord.* Is not this an excellent act, what is better then the same? *I vowed a vow, saith hee, and will Sacrifice to the Lord.* All this seemeth very worthy of praise: but what is the drift of all this? deceitfull, perverse, impious. That hee might thrust a good Father out of his Throne, and reigne himselfe, hee invented all these things, all tended hither. From hence was it a wicked vow, a wicked Journey, a wicked

ked Sacrifice. That which hath an evill end, is it selfe also evill.

Of the same painted wickednes was that *Galilean* Foxe *Herod*. This King also counterfeited a Pilgrimage, to goe to worship the new King of the *Iewes*: That I, saith hee, may come and worship him also. *Matt. 2. 8.* Had not this I pray beene a holy Iourney? yes truely: but with what intention had hee come? that he might murder the little Infant newly borne in his Cradle. That which hath an evill end, is it selfe also evill. But how frequent is this in Princes Courts? what a daily thing almost, to cogge, and dissemble, to kisse the hands, and stretch them out at length, to bow downe at other mens knees, to act a thousand pleasing tricks, to omit no ceremonies, to promise all humble service, to faine himselfe an entire friend, to droppe words sprinkled with *Sesamum* and *Poppie*, to speake meere hony. But where is the heart and intention? The tongue is in hony, but the heart in

in gall. The hands indeed are benevolent, the mouth full of humble services, the countenance promiseth friendship, but the intention whispereth the contrary. This many times wisheth the Gallowes, the Rope, the Divell, and all the crew of ill fortune to take him. The tongue indeed saluteth very kindly; there is not any one, my Brother, that I had rather see, then you: the intention addeth, but upon the Gallowes. The tongue, as it is taught, very readily prates: I desire nothing more, then to serve my Lord; the intention suggesteth: but for mine owne profit. The tongue most officiously wisheth: I would I could gratifie my very good friend in some great matter: the intention shewes how, but without my paines. O Herod, O Foxe, how farre different is this, to say, and thinke the contrary to what thou sayest? It is easie to vent words, but to adde a good intention to every word and deed, this is vertue.

Exquisitely *Publius Mimus*:
Looke not, saith hee, *how full hands*

one offereth unto God, as how pure. For a testimony hereof, I propose two Suiters together, Ezechias, and the Pharisee, who out of the same kind of Petition doe supplicate the Divine Majesty. King Hezekias : *I beseech thee O Lord, remember now how I have walked before thee in truth, and with a perfect heart : and have done that which is good in thy sight. 1 King. 20. 3.* The Pharisee : *God I thanke thee that I am not as other men are.* What else is this then to say, That hee had walked before G O D in truth, and with a perfect heart ? which also Ezechiah spake of himselfe. The pharisee goes on : *I fast twice in the weeke, I give Tithe of all that I possesse. Luk. 18. 11, 12.* Both of them commendeth himselfe, the Prayer of both is the same in substance : Why therefore did his please, but this mans displease ? Saint Gregory resolving this doubt : *It falleth out many times, saith hee, that the just and unjust have words alike, but yet alwaies an unlike heart : and out of what speeches the Lord is offended by*

by the unjust, in the same manner also hee is well pleased of the just. Behold the *Pharisee* justifieth himselfe in deed, *Ezechiah* in affection: why therefore doth he offend, and this please? Almighty God weigheth every mans words by his thoughts, and they are not proud in his eares, which proceed out of an humble heart.

But I propose other two, doing very like one another with farre different conceites. *Thomas Aquinas*, a holy man, and the *Trojan* adulterer *Paris*, Saint *Thomas*, as they remember of him, sitting at meate, cast his eyes very stedfastly upon a beautifull woman, being demanded the cause of it by one that sate neare somewhat offended thereat: I admired saith he, the *Creator of the World*: for if there be so much beauty and comlineesse in created things, the *Maker and Creator* himselfe must needs be infinitely more comely and beautifull; if fraile men doe so excell in favour in this *Pilgrime state*, what shall the blessed bee after the resurrection in *Heaven*? *Vide specula p. Ioan: Da*

vid. spec. 9. pag. III. so Thomas Aquinas rose from the Table with a free conscience and good intention, and encreased in the love of God. And perhaps this holy man did no lesse out of vertue, then Prior Abbas, which did the contrary, which would not so much as looke upon his owne sister, a sickly old Widow woman, but presented himselfe to her with his eyes shut. Like unto Thomas Aquinas in fact, but not in mind, was the lascivious yonker Paris, which did not much otherwise at Menelaus his Table, where hee continually beheld Helena none of his wife, but with unchast eyes, but to his owne and the perpetuall infamy of his friends, for hee thought upon Rape, lewdnesse, adultery. That which hath an evill end, is it selfe also evill.

I propose three other Persons, Christs mother, Christs Disciple, but whom hee called a Divell, and Christs Hostesse, whose Action was in a manner all one, but their intention most unlike. The mother of Christ a thousand times saluted her Son in his swadding bands with a
reverend

reverend kisse. Magdalen kissed the Lords feet with like reverence, when Simon the Pharisee was reprehended for neglecting this duty: but even Judas Iscariot also fastned a kisse on his Masters mouth. Here is as unlike desert, as intention. His mother obtaineth a mighty encrease of Gods love and favour. Mary Magdalen pardon of her sinnes, Judas Hell. From whence is this so great inequality in a mother, Disciple, Servant, kissing the very same man? The Mother did this out of most chaste love; Magdalen with a most religious affection; Judas with a most wicked desire of betraying him. That which hath an evill end, is it selfe also evill. The same is to see in many other things, one stayeth by his sicke friend, not because he is a good friend, and mindfull of his duty, but because he is an insinuating companion, yea because he is a Raven, which from the next hill, spieeth Cattrell fainting sick, and ready to kicke up their beeles; he waiteth for death, and expecteth a Legacy. Loe how an ill intention doth most filthily corrupt a good action. In like manner, both Herod and

Zacheus desired to see Christ; the action of both was all one, but unlike the intention. The Chirurgeon binds a sicke party very fast, hee wounds his arme, cutteth off his hand, saweth off his legge, yet thankes are given him, and Gold for his paiment. A Thiefe likewise maimeth a man, but the Gallowes is due to him for his reward: and the reason is, hee addresseth his weapon, that hee may cure the hurt, but this man, that he may hurt the sound.

After the same manner a godly man takes up a stone, that hee may lay it unto the building of a Church; an angry man also takes up a stone himselfe, but that hee may throw it at him whom hee stomacks. Two men goe together to an eminent City, the one in some religious behalfe, the other to kill his enemy; a reward from Heaven belongs to the one, to the other from Hell. Intention maketh a difference of reward. There was one, which intending to doe another a mischiefe, would take upon him to cut open a great swelling; was hee therefore to bee thanked, or receive a recompence for this, because
hee

be launced an Impostume, which the Chirurgions hand feared, and cured him by a desperate adventure, whose destruction hee longed for? perceive you how there is not any great matter in the action it selfe, but in the intent of the doer: so he seemeth not to have conferred a benefit, which did good with an evill mind; for the benefit came by chance, an injury by the man. Vide Senec. l. 2. De benef. c. 12. initio. Ciceron. l. 3. de Nat. Dcor. Valer. Max. l. 1. c. 8. Plutarch: De utilitate ex inimic. capiend.

A fault out of forgetfulnesse, neglect, errour, deserveth not so many stripes. But when there cometh intention and a will to resist, this shall scarce bee expiated with a hundred blowes. For this of stubbornesse and contumacy, is as the sinne of Witchcraft. Excellently and truely Bern. The pride, saith he, of the contemptuous, and obstinacy of the impenitent, even in the least Commandments, maketh no little fault. Bern. l. de præcept. & disp. Heere wee must bee very cautious, least in any kind of offence

fence to negligence heedlesnesse, in obedience there come pride, contempt, pertinacy, for by this meanes vices doe wonderfully multiply themselves, and grow beyond measure. And for as much as those which I sayed, are lurking faults, an evill intention addeth an abominable weight to them, with marvellous celerity; Therefore the Divell cares not so much what good or evill wee doe, so hee can obtaine this, that wee may doe good with an ill intention. Gregory of this craft of the Divell: *He seeth the whole Tree, saith hee, to bring forth fruite for him, which he hath infected in the root with his venomous tooth.* And in Bernards judgment, a naughty intention doth quite Condemne a good man. Christ himselfe most apparantly: *If thine eye, saith hee bee evill, thy whole body shall bee full of darknesse.*

But there is a sort of Vizards in the world to bee found all about, whom GOD will never admit into Heaven, namely, good workes clad with an evill intention. It may
bee

be said of these Diuels elves: *A Wolfe playes the Thiefe in Sheeps clothing, vice goeth in the habite of vertue. Satan looketh like an Angel of light. Job. Mine owne clothes, saith hee, shall abhorre me. Job. 9. 31. I am so filthy, and full of lothsome corruption, that mine owne Garments detest mee, as if they scorned to touch a man so impure. The Garments are externall good workes, these doe abominate, condemne, contemne him, which inwardly and in mind is so ulcerous, and flowes with evill intentions, even as if they grieved, that a man should bee so faire without, and foule within. If thine eye bee evill, thy whole body shall bee full of darknesse, although thou put a sheep-skin about it, or a cloake of vertue, or an Angels Garment. Gregory: When even any right thing is done with a perverse meaning, although it bee seene to shine bright before men, yet it is proved darke by the examination of the secret Iudge. Greg. l. 28. mor. c. 6.*

And this God evidently shewed on a certaine time. The same holy
Writer

Writer relates a marvellous thing in this manner: *Fortunatus* Bishop of *Todi*, a man of wonderfull sanctity, by Prayer cast out a Diuell which posselt a man, the Diuell being driven out of his Lodging, that hee might make up his injury, God so permitting, put on the habite of a Traveller, whom counterfetting out of subtiltie, he came into the City about twilight, and like a poore exile began to cast out complaints against Bishop *Fortunatus*, and, Loe, saith hee, what a holy man is *Fortunatus* your Bishop; see what hee hath done, hee hath excluded a man which is a stranger, and over-taken by ill fortune from his Lodging: Whither shall I goe? there is none that may receive mee into his house. Whiles hee maketh this lamentation, a Citizen heareth it, sitting by him, the Fryer with his wife and little Child, and by and by with an envious curiosity he enquireth more narrowly, what wrong the Bishop had offered him? As soone as hee heard the complaints of the subtile stranger, freely

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freely offered his owne house for an Inne, not so much that hee might shew courtesie to a stranger, as that hee might traduce the Bishop whom hee wished very ill: So drew the counterfeit Divell along with him to the Fyer side. Heere when they had had much discourse, his Guest suddenly leaping out a doores, takes up the Child, and with all violence throwes him into the fire, and killed him. *Greg. l. 1. Dial. c 9.* Alas wretched Parent, confesse at length, either whom thou receivedst into thy House, or whom your Bishop roosted out of his Lodging. Hospitality is a most laudable vertue, but if an evill intention deprave it, it degenerates from vertue to vice. To entertaine strangers was a most commendable thing even in that great *Abraham*, but if a good meaning bee wanting, a Divell is as soone received as an Angel, All other vertues are in the same manner, whereinto if a wicked intention insinuate it selfe, the evill spirit findeth an open Inne, which hee may take up at his pleasure,

sure, and maketh a man an Idolater, that hee may adore his owne belly, his owne mony, his owne Treasure Chest, or the Table whereon hee eates, which is scene to bee the course in every deadly sin. *If thine eye be evill, thy whole body shall be full of darkenesse.* Ah, how circumspectly must we attend here, that wee weary not our selves in vaine, and throw away our paines, least we loose all the reward to bee obtained by good deeds, by an intention that is not good. Therefore with the sweet Singer of *Israel*, we must continually pray : *Create in mee a new heart O God, and renew a right spirit within me*, that so I may desire to serve, and please thee in all things. *Psal. 51. 10.*



CHAP. IX.

*How the publication of a worke
may discover an evill
intention.*

THe Hebrew Spyes, sent by Iosua
Captaine of the Warres, ha-
ving entred the City *Hiericho*,
tooke *Rahabs* house the Harlot
for their Inne. She received them,
hid them, fed them : They, that
they might requite the kindnesse
of their Hostesse, after thankes,
promised a matter of great mo-
ment, but upon that condition : If,
say they, yee utter not this our busi-
nesse : but if thou utter this our busi-
nesse, then wee will be quit of thine
Oath which thou hast made us to
swear. Iosu. 2. 14. 20. The men
were wise enough to know it could
hardly come to passe, that they
should

should bee altogether indescryed. And indeed the Neighbour smelling the businesse as close as it was, presently brought it before the Magistrate. But *Iosuahs* men required no more then this very thing: *Doe not thou betray us*, for if it be revealed by thee, that we are here, we will not pay thee a farthing for our entertainment, we wil not stand to our promise. Good workes are Spyes, and Letter-carriers to heaven, which being strangers in this world are hated of all the Citizens. The world reckoneth Coufenance, Iniquity, Vice, Deceit among her Citizens. Moreover those Spyes doe promise us rewards, *which neither eare hath heard, nor eye hath seene*, to bee given then by that great *Iosua* Christ, when hee shall come to burne *Hiericho*, that is, this World. But they require that condition: *If thou utter not our businesse. When thou doest thine Almes*, Christ admonisheth, *doe not cause a Trumpet to be sounded before thee. Mat. 6. 2. vertues vanish in a flourish.*

For indeed boasting and vaine glory is so full of tongue, that
there

There is nothing which it doth not
 at once betray, and bewray. This Speake and
 prating Monster therefore must spill.
 have not onely her mouth, but her
 feet and hands tyed, that it may
 not be able to give any token of
 the heavenly messenger, good
 Workes undiscovered. It is often
 up with that precept of Christ:
*Take heed that yee doe not your
 Almes before men, to bee seene of
 them.* When yet in the same Ser-
 mon hee commands: *Let your
 light so shine before men, that they
 may see your good workes.* In what
 sort these agree, and who is the
 betrayer of good deeds? now wee
 will dispatch.

One of *Jobs* friends demandeth
 of him: *Can the Rush grow up with-
 out mire? or can the Flagge grow
 without water? Job. 8. 11.* Bul-
 rushes are greene in Marshes and
 Ponds, nor indeed can the Rush
 prosper without mud, nor the Flag
 without water: But these stalkes
 yield no fruit, no Figs are gathe-
 red from hence, nor any thing
 which is fit for humane uses. So
 you may find many, whose out-
 ward

ward habite is neate and trimme,
which say and doe many things
daintily, but therefore because they
have both Auditors, and Specta-
tors, therefore they grow up and
flourish, whilst they are seene and
praised; this maketh the Rush
lusty, the mire of humane praise:
when such men as these leave off
to bee commended, they leave off
likewise to bee in their fresh Co-
lours. For because, saith Gregory,
*Hee studied to doe rare things with-
out right meaning thoughts, hee
shewes that hee flourished without a
root. Greg. l. 8. mor. c. 24. ante
finem.* Which the same holy man
much lamenting: *It is great idle-
nesse, saith he, to performe laborious
matters, and gape after the aire of
praise, with strong endeavour to
follow the heavenly precepts, but
seeke for the reward of an earthly
retribution. Greg. ibi. c. 25. initio.*
For that I may so say, Hee which
for the vertue hee expresteth, desi-
reth the favours of men, carries
a thing of great worth to bee sold
for a meane price. Hee asketh the
mony of a little transitory speech,
for

for that which might gaine him the Kingdome of Heaven. Hee selleth his worke therefore at a sorry rate, because he doth great matters, but hath small commings in.

Plato, when hee had invited some of his more noble friends to Supper, and had commanded the Banqueting roome to bee drest up after the best fashion; in rushest *Diogenes* the Cynick, and with his beastly and durty feet began to trample the Carpets. *Plato* entering with his Guests: What dost thou, saith hee, O *Diogenes*? I tread upon *Platoes* pride, saith hee: Thou treadest upon it answered *Plato*, but with another greater pride. There was certainly a more unbridled kind of state in the mind of *Diogenes*, because he was poore, then in *Platoes*, who presented all that bravery to the eyes of his friends; not to himselfe. So you may find very many, both proud and poore together, which in their owne eyes seeme better and holier then other men, which are rich onely under this colour, because they have nothing: as if the Lord
had

had commended a low estate, not a lowly mind; and as though it were vertue to want, and not rather to take want in good part. That same *Diogenes* suffered many things hard to bee borne, but with that mind, that hee might draw every bodies eyes to looke upon him. Therefore when in the deep of Winter hee went into the cold water to wash himselfe, and the people came in aboundance to the spectacle; and some also pitying the man, did as well entreat that hee would spare himselfe. *Plato* among the lookers on cryed out: *If yee will have pity upon him, get you gone.* *Plato* knew the quality of this disease, which is then forsaken of its owne strength, when it wants the eyes and cares of others.

*Si vultis
misereri,
abite.*

Take heed that yee doe not your Almes before men, to bee seene of them: as much as others doe seeke the eyes of men, so much doe you avoid them. *Aristotle* truly accounts him magnanimous, which will have neither more nor lesse honour bestowed upon him, then

then is fit, *Arist. l. 1. mor. c. 25.*
 But in the Academy of Christ this
 precept is exploded. Christ judge-
 eth him magnanimous, which can
 despise all honour, and himsele
 moreover. Surely no honour what-
 soever shall bee a reward worthy
 enough for vertue. Honour is a
 light and inconstant possession,
 and playes the iunagate like a
 stranger, nor is in the power of the
 honoured, but of the honourer.
 Therefore Christ pittying our
 childishnesse, so carefully warneth:
 Take heed that yee sell not your
 vertues at too vile a price: If yee
 will be *seene* of men, G O D will
 turne his eyes from you. Take
 heed, otherwise yee shall have no
 reward of your Father which is in
 Heaven. Therefore be not willing-
 ly deceived; the greatest honour
 for the least good deed, is every
 way an unequall and unworthy
 reward.

Without doubt *Seneca* through-
 ly understood this, and urging the
 same in his *Epistles*, *The price of*
all vertue saith he, *is in themselves:*
the reward of a thing well done is,

*Rectè factū
 merces est
 id fecisse.*

to have done it. No man in my mind seemeth to esteeme more of vertue, no man to bee more devoted to it, then he which hath spoiled the report of a good man, least he should spoile his conscience. *Senec. Epist. 81.* A good name indeed is of very much worth, but a good conscience more. But thou maist say perhaps, *I desire not to be commended of men alone, but of G O D and men together.* O my good friend, thou hast not yet knowne God, if it sufficeth thee not to bee praised of God onely. The Arke of G O D, and the Idole of Dagon are no more then the Arke: Let God therefore be so much to thee, as *God* and all other things together. Thou knowest also that Christ and the World are not friends, why therefore wilt thou be enriched or commended by the enemy of Christ? neither art thou ignorant that God hath a care of thee, if it may be for thy profit; hee will spoile *Egypt*, that he may furnish thee. The greatest reward of vertue is, that she suffereth not her friends to lye hid; shee brings them

them forth unto glory, but in her owne time. In the meane space endure thou to have all hurtfull honour removed from thee, and complaine not: *I am not honoured, as I have deserved, another respect would befit me &c.* These are most vaine complaints; *Take heed, yea,* So will not God have the favours and honours of men to bee loved of us, as that he permitted even his owne Son to be called *Beelzebub*; nor is there almost any kind of contempt or injury, which the Saviour of the World did not undergoe, who that he might make all humane praise most hatefull to us, in that most excellent Sermon, which *Matthew* hath described, endeavouring to perswade this one thing in a manner: *But when thou doest thine almes, saith hee, let not thy left hand know what thy right hand doth. Mat. 6. 3.* Let the countenance of a Christian turne it selfe wholly inward, let it never goe curiously abroad with *Dina*, let it not looke after a stranger with *Sampson*, not an Egyptian with *Solomon*. For what reason

*Nesciat omnis
nisi faciat
quid dextra
sinistra.*

doe we yield the wealch of our vertues to humane praises, as it wereto flattering Heires? they carry away all by flattering. *Let not therefore thy left hand know, what thy right hand doth.*

Christ goes on, and presseth it divers waies, that every worke is to be done with a most pure intention for Gods sake; nor must wee enquire here, what reliseth with us, what pleaseth, or agreeth with our humour: *Let not thy left hand know.* Beleeve it, wee loose very much of our labours, whilst wee follow onely our owne taste and sence in them, and doe, as we call it, according to our devotion: If these things be wanting, we rashly omit both our prayers, and our duties, and this, and that, because we have no taste of the matter; but surely when this is in our mouth, when that which we doe, or pray, or endeavour agrees with our palate; this is to sacrifice to our selves, not to God. If Boyes will not learne, unlesse they may have white bread and butter to carry to Schoole with them, they will become

come Doctors at leasure. Our workes for the greatest part have then most worth, when least delectation, when we drive our selves thereunto by a godly constraint, when we feele a certain molestation and loathing in them, but yet wee overcome it. *Let not thy left hand know what thy right hand doth.*

Moreover also, the very party which is succoured is to bee deceived, that hee may have, nor yet know from whom hee receiveth. Every good man is contented with Heaven and God for his witnesse, and comforteth himselfe with *Iob: Also now my witnesse is in Heaven, and my Record is on high. Iob. 16. 19.* This is a part of our folly, when to our selves we seeme to labour in vaine, unlesse there bee many spectators and witnesses of our paines. God, O vaine people, hath *this Theater in the darke, why doe yee so hunt after the light and open world?* But one may aske, what hurt is it, if a Servant desire to please his Master, and approve himselfe to him? I say: let every one performe his duty, even as it is

commanded : when he goes about, whatsoever his master would have, let him doe that which is to bee done, as accurately as he can for his heart; for the rest, let him never be solicitous, whether he shall please or displease, otherwise hee shall bee accounted to have served the eyes of men onely.

Gedeons Souldiers going to fight against the *Madianites*, in their left hand held a Pitcher with a Lampe in it, and Trumpets in the right. And when it came to the point of joyning Armies, and skirmish, they blew their Trumpets, and brake their Pitchers, and gave a shout withall, crying : *For the Lord, and for Gedeon. Iudg. 7. 20.* In like manner wee, when wee breake our Pitcher, and beate down our body, when wee sound with Trumpets, and extoll the Religion of Christ in our Churches, our Lampes burne bright. Excellent'y all this, so no man cry out : *for my selfe, and for Gedeon.* Not so, but *for the Lord and for Gedeon. Not unto us, O Lord, not unto us, but to thy Name give the glory : Not to me,*

me, but to *Christ*: not for my selfe,
and my owne palate, but for *Gede-*
on, and the safety of many others.
Let us seeke onely the glory of
God, and for God onely, not for
our selves; being so farre from
our owne, that *the left hand may*
not know what our right hand doth.

Peter Ravennas, If he will have
thee thy selfe not to know, how
much more another? *Augustine*, cal-
leth love & a pure intention to God,
the right hand; an eye cast a one
side upon the shadowes of false
glory, the left. *August. Serm. 60.*
The sweet Singer of *Israel*: *If I*
forget thee, saith he, *O Ierusalem*,
let my right hand forget her cunning.
Psal. 137. 5. When wee are not
mindefull of Heaven, our right
hand is forgetfull of us, nor stan-
deth us in any stead, as good as if
wee had none at all: when this
right hand is out of action, then
the left hand bestirs it selfe. Doe
we not reprehend little Children
when they offer their left hand to
one that salutes them, when with
their left hand they take victualls;
who doth not cast it in their teeth?

You may bee ashamed, not to use your better hand. Nay, we dissemble not the matter in such as are of ripe age, when we observe them to be Scævolaes; much rather in things concerning the Soule, to use the left hand, and goe a hunting after the speech of people, is farre baser, and not onely carrieth baseness along with it, but mischief. But as Children have their left hand tyed, that they may be apter with the right: so he which noteth his intention to bee untoward in many things, let him tye it up with the consideration, of the exceeding and eternall damage which ariseth from thence.

Very daintily *Peter Chrysologus*: *The righteousness*, saith he, *which placeth it selfe in humane eyes, expecteth not the heavenly Fathers reward. It would be seene, and it is seene; it would please men, and hath pleased them; it hath the reward which it would; it shall not have the reward it would not.* Chrys. Serm. 9. And how congruously *Seneca* to the Christian Law! Let us apply that peace, saith he, to our
soules

soules, which good deeds will apply, and a mind intent upon the onely desire of honesty. Let the conscience be satisfied, let us not labour at all for fame, let it even fall out to bee ill, so long as thou deservest well.

Senec. lib. 3. de ira. c. 41. Doth

not Saint Paul often inculcate the very same? But now a daies in all places (which Pliny noteth) Ma-

ny are affraid of their credit, but few

of their conscience. Most take no

heed how well they doe themselves,

but how well others thinke of them;

how readily they applaud them: so

they be in the mouthes of men, so

they be praised, how praise worthy

they behave themselves, this is the

least care that troubles their

heads.

The heavenly Spouse farre other-

wise: His left hand, saith she, is

under my head, and his right hand

shall embrace me, Cant. 2. 6. Here

are an hundred mysteries; but ours

is this: The left hand under the

head cannot be seene, but the right

hand embracing seeth he which is

embraced. The Spouse therefore

beholdeth not the left hand, but

*Multifa-
mam, consci-
entiam pauci
verentur.*

the right shee beholdeth. In the Bridegroomes left hand are riches and glory, but such as shall perish with time; in his right hand is length of dayes, most blessed eternity. Hereupon the faithfull Spouse affirmeth, that she fastneth her eyes upon eternity, but riches, and honours, as the left hand are not beheld of her. What therefore Christ commandeth, let not thy left hand know, This also the Bridegroome gives in charge: *Let my left hand bee under thy head, my right in thine eyes.*

Moreover, even as he is a faithfull Servant, which paieth many millions of Florens to his Master with so great trust, that not so much as a farthing stickes to his pitchy fingers ends: so hee dealeth most truely with God, who whatsoever humane praise he receiveth, payeth it all backe againe to this his Lord, nor reserveth the least part thereof to himselfe. Whereof notably *Chrysostome*: *It is the greatest vertue, saith he, for a man to ascribe all to God, to esteeme nothing his owne, to doe nothing for his*

his owne glory sake, but to have his
fight perpetually cast upon the Will
of God. For this is he which will
call for a reckoning of our life spent.
But now a dayes the course is alte-
red; and we feare not him greatly
which is to sit iudge, and take ac-
count; but we are sore affraid of them,
which shall stand at the Barre and
be judged with us. Chrysoft. Hom.
5. in Epist. 2. Ad Cor.

It falleth out sometimes, that
Letters are delivered not to the
right Owner whom they are writ-
ten to, but to another; these if
some wiser body receive, as soone
as he lookes into the superscripti-
on, presently: these Letters, will
he say, belong not to mee; this
titulary Preface speaketh not to
me, nor doth so high a stile befit
my person. Iust so doth he, which
acknowledgeth praises to bee due
not to himselfe, but to God, who
deriveth all glory to God from
himselfe, this man at length is a
faithfull Servant, serveth God sin-
cerely, his left hand knoweth not,
what his right hand doth.

But so let thy left hand not

know, what thy right hand doth, not as though we may doe nothing in publicke, nor will have any of our workes to be seene of others, but so as not to be commended of others. It is not ingratefull almes to God, saith *Chrysostome*, which shall be seene of men, but which is done therefore that it may bee seene. *Chrysost. in Mat. Hom. 9.* Nay let them which beare an eminent and publicke person, doe some things publickely, and with that example animate others to attempt the like. Nor in this case let them bee of a fearefull and dastardly mind: for, as *Augustine* nobly, *If thou fearest Spectators, thou shalt not have followers, thou oughtest to be seene, but not doe to this end, that thou maist bee seene; publicke the worke, the intention secret.* *August. Tom. 9. Tract. 8. in Epist. Sancti Ioann.* That they may glorify your Father which is in heaven. *Matt. 5. 6.* But hee which is weake in vertue, must be made acquainted with that of properties: — Learne to stay at home. *Disce manere Domi. Præp. l. 2. Eleg.* which
Gregory

Gregory also very well remembering : But it is the part of those, Property.
 saith he, that are very perfect, so to
 seeke the glory of God by a demon-
 stration of their workes, that they
 know not how to expresse any in-
 ward joy to themselves, for praises
 offered by others. For then onely a
 laudable deed is presented faultlesse
 unto men, when the mind truely
 scorneth to accept of commendation
 for it : Which because all such as
 are weake overcome not by perfect
 contemning, it remaineth necessary,
 that they keepe close this good,
 which they worke. For many times
 they seeke their owne praise from the
 beginning to shew a worke, and many
 times in the full shew of it, they de-
 sire to lay open the Authors glory,
 but being taken up with favours,
 they are wrapt into desire of their
 owne renoune : and when they neg-
 lect to examine themselves within,
 they know not what they doe being
 outwardly d'splayed, and their deeds
 march for their owne advancement,
 and this service they imagine they
 performe in favour of the Great
 giver. And indeed this threefold ob-
 servation

servation is to be kept of these men.

First, let them cast the eyes of their mind upon G O D as every where present, whether they doe any thing privately, or publickely: Let them wish to please G O D alone, as if God onely were in the world : although it bee hard for these weaker ones not to loose God abroad. The other : Let them set out no signes of their good deeds : to cry vertue about the streetes , is to make it nothing worth. This publication is a Trumpet , calling Spectators together which may looke on, and praise it. Christ prohibiting this : *When thou doest thine almes, saith he, doe not sound a Trumpet before thee. Mat. 6. 2.* So also will hee have our fasting to bee covered, least they be described as it were in the countenance : *But thou when thou fastest, annoynt thy head, and wash thy face, that thou appeare not unto men to fast, but to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Ibid. v. 17, 18.* So let our goodnesse looke inward. Th

third : Let such men as these, shun not onely the open world, and hide themselves from eyes to bee their praisers, but let them shun themselves, and forget what they did, least happily they become selfe-pleasers. *Let not thy left hand know what thy right hand doth.* Very well Iob. *Tbough I were perfect, yet should not my soule know it.* Iob. 9.21. Let a spirit, Christian friend, let a good and upright spirit know what thou art about to doe, this will direct thy deeds; nor let it much deliberate with the flesh about them, otherwise thou shalt be entangled with a thousand reluctances, and stubborne humours, and innumerable other intentions, smelling of flesh and earth will intermixe themselves, thus thou shalt rather seeke thy selfe then God. Therefore so performe thy worke, that the flesh may not bee conscious of it, and looke after this one thing : To will what God will. *Let not therefore thy left hand know what thy right hand doth :* Let thine almes, and thy other good deeds bee most secret, and

and voyd of all ostentation. But thy hand is then as it were conscious of thy benevolence, when it is made a chiefe actor in bestowing it. Wherefore if it be sufficient that thy right hand should know it, let not the left also be used. Be thou so farre therefore from all love of ostentation, and this desire of Hypocrites, which lay their deeds in open view, that thou, for thine owne part, wouldst have thy doings utterly concealed, nor looke after any witnelles, nor wouldst so much as take any notice of what thou dost well, nor remember the things any longer then thou art about them, and mayst presently put in oblivion what thou hast performed, least thou shouldest bee taken up with selfe-admiration, forgetting those things which are behind, and reaching forward unto those things which are before. *Philip. 3. 13.* But if wee be possesst with a greater estimation of our owne deeds then is fit, if our mind bee carried up and downe with the matter, we shall bee rapt up with our selves for spectators,

Selfe conceits.

spectators, admirers, and praisers
 of that which wee have done,
 which is nothing else, then if the
 other hand be employed with out
 any need. Chrysostome plainly to *Negligentia*
 the matter: Nothing saith he doeth *res facit, et*
 so much frustrate and spoile good *in arrogantia*
 workes, as the remembrance of those *am tollit.*
 things which wee have done well,
 for it begets two evils; it maketh
 us more negligent, and sets us on the
 wings of pride. Chrysost. Hom. 12.
 in Epist. ad philip. God in times
 past gave charge that his Altar
 should bee built not of hewen
 Stones: And if saith he, thou wilt
 make me an Altar of stone, thou shalt
 not build it of hewen stone: for if
 thou lift up thy tooles upon it, thou
 hast polluted it. Exod. 20. 25. Is
 there so great Religion in this?
 much truely. Stones are hewen,
 that they may bee lookt upon,
 those that are to be placed within
 side the wall, need not any po-
 lishing of Toolles. So God in the
 Soule of man as it were an Altar
 built to him, approves those ver-
 tues, which are practised out of a
 pure and simple intention: but
 such

such as are therefore practised, that they may be seene, are like hewen stones not fit for this Altar. It is enough and enough to all good minded men, that their righteous dealings shall in the last day of Iudgement bee knowne of all both men and Angels. This at length shall bee true honour, to have done well, and to bee commended for it by the whole World.



CHAP. X.

How diverse and manifold an ill intention is.

THe Salamander is no great Beast, but a little Creature of a speckled and bright spotted skin, like a Lyzard, but it carries so much poison about with it, that if it touch the root of a Tree, it killeth all the fruite in the root, and
takes

takes away all life from the Tree. The Divell, that Orcinian Ser- Hellish
 pent, the most true *Salamander*, to
 be consumed with no fire, if he set
 his teeth into the root of a fruite-
 full Tree, corrupteth it all over.
 The root of alour doings is our in-
 tenti^on, if the Devill do but touch
 this, and infect it with the poyson
 of an ill intention, the whole tree
 becomes unfruitfull; every vene-
 mous deed whatsoever is made un-
 profitable, perverse, poysonous,
 which is hurt by this tricke of the
 subtile fiend. It is a knowne say-
 ing: when the intention which
 goes before is untoward, every
 deed which followes after is
 naught. *If thine eye bee evill, thy
 whole body shall be full of darknesse.*
 Wee shewed in the Chapter next
 before how neare a Kinne it is to
 an evill intention, for a man to
 proclaime his worke: now wee
 must expresse how various an ill
 intention is, and how from many
 severall fountaines this kind of
 poison issueth.

Scarce any thing springs out of
 the earth, which doeth so fortifie
 and

Shootes

*Oculi inf-
pientium
septemplices.*

and enwrap it selfe against winter
as an Onion : seaven Coates are
not enough for it; but moreover it
fasteneth the head under ground
Not unlike to these Coated On-
ions are the eyes of those, whereof
the Sonne of Syrach. *A fooles eye*
are manifold. Eccles 20. 14. They
have many Coates like an Onion
Such eyes are not single at all, as
Christ would have them. Most
like to these eyes, and these so
well cloathed Onions is an ill in-
tention : if thou take away one
coate from her, there is another
at hand : dost thou take away
this also ? another is presently to
be seene. And even as Onions doe
hide themselves, so likewise an ill
intention : no mortall man can
sift her out sufficiently, and search
deepe enough that way. An evill
intention, will not seeme evill;
she wants no kind of colours or
pretences. Christ reprehended the
Pharisees, for causing a Trumpet
to be sounded before them, when
they went to give almes, they
casting the Coate of a very honest
excuse upon the matter: Wee doe

not these things, said they, to set forth our liberality, but to call the poore together, not that others may call us bountifull, but that the needy may come all about to the Dole. Fooles eyes looke sundry waies at once: an ill intention is manifold, of a speckled, and changeable coloured skinne, like the Salamander.

All of us by nature long to know, but how diverse and multiplicitious is the intention in this onely desire of knowing? Curiously Bernard: *There be some*, saith he, which desire to know, for that end onely, that they may have knowledge, and this is iale curiosity. There are, which desire to know, that they may be knowne themselves, and this is filthy vanity: be sure these people shall not escape the scoffing Satyrist, reading this Lesson to such as these: *A* *Perius*, Sat. 1. And there are, which desire to know, that they may sell their knowledge, namely for money, for honours; and this

*Scire tuum
nihil est,
nisi scire
hoc scias
alter.*

this is filthy gaine. But there are
 some also which desire to know
 that they may edifie, and this is
 charity. And some likewise there
 are which desire to know, that
 they may be edified, and this is
 discretion. Of all these the two last
 onely are not found in any abuse of
 knowledge; for as much, as they
 labour to understand onely for
 this end, that they may doe good.
Bern. Serm. 36. in Cant. med. Loe
 how manifold an ill intention is
 in one thing: loe, how many stu-
 dy not for their life, but for their
 purse! and what a number vanity
 and pleasure, gaine and curiosity
 drawes to their bookes. *Seneca* ob-
 serving the same: *Some*, saith he,
come not to learne, but to heare, as
 wee are led to a Play for pleasure
 sake, to delight our eares with
 speech, or voice, or merry jests. You
 shall see a great company of Auditors,
 which make loyterers inne of the
 Philosophy Schoole; they doe it not
 that they may put off any of their
 vices there, that they may receive
 any rule of life, according to which
 they may square their manners, but
 that

Language
 Conceits

that they may find sport for their
 eares. And yet some come with Ta-
 ble Bookes, not that they may note
 matters, but words, which they may
 learne as well without profit to
 others, as heare without their
 owne.

Senec. Epist.
 108. post
 init.

The intention of those is in a
 manner as diverse, which come to
 Church to heare a Sermon. Some
 draw nigh, not that they may
 learne, nor that they may become
 better, but onely for to heare.
 Others that they may passe away
 the time, and feele their stay the
 lesse till dinner: others that they
 may doe according to custome,
 these that they may sleepe, and
 take a sweet nappe before noone;
 the Preacher is instead of a Min-
 strill to them, softly lulling them
 asleepe. Moreover others are pre-
 sent at Sermons that they may
 prattle, and maintaine a talke
 sometimes with this body, some-
 times with that: others that they
 may obey their Masters command,
 because they cannot otherwise
 choose; whether they will or no,
 they are driven to this kind of du-
 ty.

Another

ty. If any one now enquire : From whence I pray after so many Sermons, after such loud cryes, after so many serious exhortations , doth not the world put on a new face of honesty? it is easie to answer. Very many come not at all to Sermons, too many others, although they come, a good intention is wanting ; they are drawne by curiosity, by custome, by necessity ; for many, if they had the Law in their owne hands, would stay out altogether , and of those very people which frequent Sermons : who is it for the most part which brings a mind free from other thoughts ? which aboundeth not with innumerable fantasies, which giveth his mind seriously to what hee heareth, which in conclusion will be the better ? You shall hardly find an Auditor wholly composed to heare. Here is the griefe of it, because a good intention goes not along with them to Church, or is changed into another by the way, and very easily is bent into an evill one. Excellently Seneca : *Hee, saith hee, which waites upon the*

The Schooles of Philosophers, let him carry away some good thing every day, let him returne home either the better indeed, or the better to be wrought upon. Senec. Epist. ante-
dict. The very same I shall say of the Sermons of Christians: hee which comes to Church to heare the Preacher, let him alwaies carry away some good with him; let him returne home either the better indeed, or the better to be wrought upon. But he shall so returne, who-
soever will, for that is the power of Christian erudition, that it becomes a very great helpe to all Auditors of a sincere intention. whosoever com-
meth into the Sunne, although he come not to that purpose, shall be Sunne-burnt. They which have fate in an Apothecaries Shop, and stayed there any long time, carry away the smell of the place with them. And they which have bin with the Preacher, must of necessity have got somewhat, which had profited even the negligent. Marke what I shall say; negligent, nor obstinate. What therefore? doe wee not know some, which have fate

*Aut sanior,
aut sanabili-
or.*

*Either sound
or in better
case.*

Teaching.

*Quia in so-
lem venit
&c.*

sate many yeares under the Pul-
pit, and got not so much as one
looke like it? such as these, would
never reape any profit, but onely
heare. *Attalus* both a subtile, and
eloquent Philosopher was wont
to say: *The Master and the Schol-*
lar ought to bee both of one mind,
hee to bee willing to profit, this to
proceed. Hereupon let no body
marvell that hee hath received no
benefit by so many Sermons, but
let him marvell that hee would re-
ceive none. This is the businesse of
a good intention, and earnest en-
deavour. But let us proceed far-
ther.

Selfe-love knowes how to infi-
nuate it selfe in the finest manner
almost into all actions, and whiles
by degrees, and closely it with-
drawes a good intention, it puts an
ill in the place. Selfe-love is a
friend to all pleasing affections,
and teacheth this one thing
thoroughly, to seeke ones selfe.
This is the very fountaine, this the
Originall and root of all evill in-
tentions. Every man hath his plea-
sure: there is none but is a favou-
table

Idem & do-
centi, et dis-
centi debet
esse propo-
situm: ut ille
prodesse velit,
hic proficere.

Trahit sua
semper ve-

rable Iudge in his owne cause,
 which can endure nothing lesse
 then to hate himselfe. An ill in-
 tention alwaies seekes after either
 delights, or riches, or dignities,
 but not eternall ones. For this is
 the difference betweene a good
 and evill purpose: the good never
 but hath an eye to some eternall
 thing; the evill is contented with
 such as are transitory and vaine;
 this takes up all her time, to looke
 upon her selfe and her own commo-
 dity. And this forsooth is a subtile
 kind of Idolatry, and most privy
 adoration, to be found in all dead-
 ly sinnes, when the furthest end is **Maine**
 placed in the Creature, which
 should bee reposed in the Creator
 onely. But there is scarce an of-
 fence so grievous, so it bee secret,
 whereupon that spotted and speck-
 led Salamander cannot put a false
 dye of innocency. An ill intention
 hath her pretences, colours, names,
 titles, shapes, wherein shee can **Maske**
 faine her selfe beautifull. And
 where I pray doeth not Avarice set
 forth it selfe under a Cloake of
 Parsimony? The pompe of appar- **Frugality**
 I tell,

Triumph-
eth.

rell, and excesse of dyet, and all kind of intemperance, advanceth it selfe under the name of necessity: Ambition creepes forth under the scheme of Office, duty, assistance. Envy applaudes it selfe in the title of most just indignation. An ill intention ever finds a hole open, at which it may escape, for it is most subtile: but let us demonstrate the matter by examples.

First of all for worldly respects; alas how much good is usually omitted, and how much evill committed? who almost is there, which gives not heed rather to others then him selfe, nor weigheth so much what his owne duty is, as what other mens opinion. How many which being reasonable honest men in the rest, should yet use more meanes to helpe others forward in a right way, but are hindered with these very respects: and what, say they, would this and that man speake of it, how would such and such dislike it, what lousing eyes would they cast upon mee? A thousand such things there are, whereupon variable eyes

are

are continually shot. A single eye respecteth the one and onely honour of God. Hee which hath a single eye : this, saith hee to himselfe, is my good meaning, and this is my conscience; this my care, and this my duty : whatsoever this or that body objecteth, whether it please him or the other, I stand not upon that : this ought to bee done, and therefore no care is to bee taken whether they like it or no. I regard God, not men; whatsoever mortall people say, if the King immortall command otherwise, I follow him.

Againe, and which is to bee noted in the second place : What strange things are not done onely for a little gaine? the Merchant to fly poverty runs to the Indies. I Worlds end passe by innumerable Slaughters and Robberies. It is the common rule of the world : the smell of gaine is sweet out of any thing, or any way. Wee doe infinite matters onely for a little lucre sake, which if we did with a right intention, for the love of God, should not lose its reward. Hee said very true :

Lucre

I Worlds end

Pauperiem

fugiens Mer-

*car or currit
ad Indos.*

Lucri odor

bonus est ex

qualibet, re

et quolibet

modo.

Men run a great way for a small living, but many will scarce lift one foot from the ground, for eternall life. Wee seeke for that which is nothing worth; there is sometimes filthy striving about a poore farthing: and we thinke it nothing, to let our mind run day and night upon a small promise, and that which never comes to passe. Thom. a Kemp. l. 3. c. 3. n. 2. Iethro in old time reproving his Sonne in Law Moses: The thing, saith hee, which thou doest, is not good: thou wilt surely weare away. Exod. 18. 17, 18. The very same is to bee uttered againe and againe to all those Cormorants, which live upon the catch; every one of these must have this Item: What dost thou, O Man, thou wilt surely weare away; thou wilt make a foole of thy selfe: the thing which thou doest, is not good: but to make it good, use a good intention, that thou maist be a gainer, let goe gaine, especially all which is not honest, or which useth to runne away from a good conscience.

*Sculco labore
consumeris*

Thirdly, how much is endured
in

in respect of pride ? it is most true :
 either bee not proud, or be patient.
 Many dissemble when they are
 a cold, that they may not spoyle
 the grace of their fine cloths ; they
 will not put on good thicke Coats,
 and soundly lined like Farmers.
 So the shooe be neat and sit close
 to their foote without wrinckles,
 although it wring it is no matter.
 His Coller pincheth this proud
 man , his Dublet that. Another
 that hee may shew the strength of
 his pride, refuseth not to be loaded
 with Garments, this body that hee
 may goe according to the fashion,
 is ready to starve himselfe. Nay
 forsooth, we have got a tricke to
 eate paint, that we may bring our
 faces to a dainty white colour.
 What should I say of other Tor-
 ments of this madnesse : these and
 other things more then can be ut-
 tered pride beareth patiently, but she
 beareth them for her selfe and her
 owne ends, which if they were un-
 dergone with a Right intention for
 Gods sake, how highly would his
 goodnesse reward them ? Such a
 Vassall of pride as this hath also

Expresse
the spirit

Crestans

*Stulto Labore
consumetur.*

this lesson rightly played to him :

Thou wilt make a foole of thy selfe at last. Sir Thomas Moore, a man as religious as learned, by chance lookt in upon a maid in her Chamber, standing before the glozing judge her Looking-glasse, which platted her haire with great labour and paine, to make her a broad fore-head, and laced her stomacher very strait, that shee might seeme slender. Sir Thomas Moore to her : *Vnlesse God, saith hee, reward thee with Hell for this mighty paines, certainly he shall doe thee great injury.* And hee did seriously affirme, hee was verily perswaded, *That many in this life did get Hell with that trouble, with one helpe whereof they might have purchased Heaven.* For what of what must wee thinke this cometh to passe, but onely of a good intension.

Fourthly, what is not done to gaine, retaine, and encrease favour ? heere no labour is spared, no trouble refused, nothing thought intollerable : to waite whole daies in presence of great men, is accounted

red no paines. Some religious men in times past, stood divers yeares together upon Pillars, and from thence tooke their name, *Simon the Stilete*, *Daniel the Stylite*, *Alipius* and *Theodulus the Stylites*. These men stood day and night to worship the Lord, and keepe downe their bodies. This Sect of *Stylites*, standing certaine yeares continually had an end, but theirs not so, which stand upright many houres together, and expect a little favour onely, which notwithstanding is placed upon a slippery stone and ready to turne up the heeles, and may farre sooner be lost, then gotten. *Ioseph* the Viceroy of Egypt, *Prorex.* was in mighty grace with his *Pharaoh*, next unto him in power, but another King succeeded, which refused to know *Ioseph*. How deare to *Darius* was *Daniel*, and yet all the favour of *Darius* could not deliver *Daniel* from the Denne of Lyons. *Achitophel Absolons* Iewell *Topanta.* was a Counsellour in greatest Grace, but this grace put not a Gold-chaine about his necke, but a Rope to hang him. *Haman*

most high in favour, and almost another *Assuerus*, yet by these golden stayers of favour hee went up to the top of a stately Gallows. And what was *Belisarius* under *Iustinian*, a Generall most renowned for so many Victories? hee lost at length not onely his favour, but both his eyes also, being tumbled downe to extreame poverty. Who was *Seianus* under *Tiberius*? ere while another *Tiberius* in a manner, was dispoiled of his reputation and life also; being drawne with an Iron Dragge, and cast into the River *Tiber*. The day would sooner end, then I could expresse even the Titles onely of these Tragedies. Let *Argus* have a thousand eyes; no man can deny that favour hath a thousand wings to fly away withall. And yet this light and inconstant Gossp is pursued with such earnest desire, and entreaties, is gone about with so many labours, is sought for with such sweating, with so many solicitous thoughts and cares, is scarce after all, and very hardly obtained: to hold her when she is obtained, no lesse

lesse labour and care is bestowed, the mind being alwaies fearefull, and troubled every way, least what is purchased with so great charge, may be all dispersed with one little blast. So you may see these Hunters, for favour alwaies trembling and doubtfull, ever solicitous, and fearing the losse of credit, as the greatest hurt that can happen; the sound of a shaken leafe chaseth them. *Levit. 26. 36.* They sleepe in a manner like Hares with their eyes open, they doe so shake at every blast of favour. For (which is a great evill) they begin now to have need of fortune: their life following is doubtfull, suspitious, fearefull of chances, and hanging upon the Moments of Time. They never set their vertue on a sure foundation, but bid her stand a side in a slippery corner. Marke these things I beseech you Courtiers, marke them other people. And what a hard servitude is this, to doe and suffer these things day and night for favour, onely of favour? He which should doe and suffer these things with a

I 5

good.

In unius gratie gratiam.

good intention, for Gods sake, how much advantage should hee beare away? But now whiles this man and that, and another and another neglecteth this, every one of them must have this Lesson played him: *The thing which thou doest is not good; thou wilt make a* foole of thy selfe in the businesse, a very foole, a most egregious foole, for thou doest this, that thou maist hurt thy selfe with a great deale of paines and trouble.

*Stulto labore
re consumēis*

Fiftly, what doe not others out of Court endure, both men and maid Servants? They must swallow many times not onely words, but also blowes. How often doth a Master, or a Mistresse cry out when they are moved, rogue, hangman, foole, beast, slave, asse, villaine; after these Thundering words many times followeth lightning comming from the hand, Cudgels fly about, and whatsoever weapons anger and madnesse bring in play. And what gaine have the poore wretches by this? a little wages, some slender fare, and for the most part out of season, and most.

most commonly cold. Whosoever beareth these things for that end onely that he may live, weares out himselfe also like a foole, a very foole in the businesse. But if a Maid or man Servant offer these things with a generous mind to God, and saith; Lord, for thy sake I will suffer my selfe to bee wearied and vexed, for thy sake, my Lord I will endure all these things: for I know very well that thou art a more gentle and liberall master, then hee to whom I am enthralled; of thee, my God, I will expect my reward. Hee truely is wise which selleth his paines so, as Saint *Paul* excellently instructeth such kind of people in these: *Not with eye service as men pleasers, but as the Servants of Christ, doing the Will of God from the heart.* Ephes. 6. 6. Sixtly, what misery doe not Mechanicall workemen endure? They retorne early in the morning to their hard labours, and follow the same till darke night, yet many times they rub out scarce one browne Loafe for themselves and their family: they suffer heate, stinkes,

stinkes, frost, very many inconveni-
ences for a little gaine, who is poorer
then many of these, if we looke onely
upon the body? and who againe is
richer then these people, if any one
of them shall likewise say in his
mind: My God, I poure these drops
of my sweat into thy hand, I offer
all my labours to thee, for thy sake I
am wearied, Good Lord, thou art
that rich Housholder, which never but
surpashest the paines of thy Servants
in liberall paiment, nor suffereſt any
thing to bee done gratis for thee,
more then to doe it: thy rewards
infinitely exceed our poore endea-
vours. I therefore consecrate and
present to thee all my sufferings, to-
gether with thine owne Sonnes: of
such as these bringing all their mat-
ters to God in this manner, Saint
Paul truely, That in every thing,
saith hee, yee are enriched by him,
in all utterance. 1 Cor. 1. 5.

If we cast our eyes round upon
all estates and orders of men, sure-
ly wee shall find many things to
bee endured in all of them. And
even you your selves, whom wee
salute as rich and blessed, and a-
dore

dore after a sort, have you not your shares of troubles and vexations? which of you complaineth that you want somewhat to endure? it sounds of vertue when every good man, although most afflicted, dares say with a generous spirit: *O Lord give more, send harder things for me to suffer.* The case standeth very well with this man, such a request as this is a cleare signe of a pure intention. But you others, O fortunes darlings, O great ones, and abounding with all kind of wealth, and how doe you beare your afflictions? I doubt not at all but you are perplexed many waies, although yee say nay, which in this case are not to bee credited: nay I am verily perswaded, that you are often more grievously, though more secretly tormented then any men of the strictest Orders, whose life is a meere act of penitency: You have softer Beds indeed then those poore men, but it may bee a question, whether you, or they sleepe quieter, for wee doe not goe to Bed that we may lye well, but that wee may take our rest well: I cannot not deny the time
of

of your rest to bee longer then theirs,
 but I know not whether I may be-
 lieve it to bee sounder and sweeter :
 there bee very many things which
 disturbe your sleeping, which doe not
 theirs one jot. You have much more
 variety of meates and farre better,
 but it may be a question againe, with
 whom they rellish better, neither in-
 deed doe I doubt, that to many which
 are kept to their stint, their Sallets
 and Oate-meale, Potrage, boyld
 Barley and Lettice tast more plea-
 sant, then Capons to you, fed with
 nothing but white bread and butter,
 and the very braines of Iupiter doe.
 You have more and more curious
 Clothes then they, but here also let
 me aske the question, who have the
 fittest, they which suffer the least
 cold in them, and are least pinched?
 Their shooes setdome hurt poore peo-
 ple, but you more commonly. You
 have greater leasure, and more holy
 dayes, but perhaps many labour with
 more ease, then you play. Lastly you
 have freer liberty then poore people,
 but many vices accompany your li-
 berty, the remorse of mind, and deepe
 wound of consciences. Now therefore,
 observe,

Barley
 pudding

Rent

observe, I beseech you, whether yee come to Bethany for Christs sake, or else to see Lazarus; whether yee sustaine those things which yee ought to sustaine, with such a mind as is fit. Two men hung by Christ on either side upon mount Golgotha, both of them Theeves, both Crucified, both dyed by this one and the same punishment, but one was received into Paradise, the other into Hell. What I pray made such an unequall division betweene them equally guilty, and having equall execution? *Intention.* Hee desired Besought Christ to accept of his submission; the other turning away from Christ, ended in impatience. This is the way from the very like crosse, to contrary Kingdomes, if the intention be so different.

Therefore wee must take great heed, that we be not the Worlds Martyrs, the Divells Confessors, the Disciples of Mamon, and the Schollars of Venus. Selfe-love finds out a thousand cunning trickes, shee most smoothly perswadeth what she list, and takes for her scope private Iudgement, Determination, curiosity, nation.

curiosity, selfe-will; this it doth, that it may make intention, wrong, unsound, farre from God, and such from which God justly turnes himselfe away. If you offer one that is very hot and thirsty the best Creame that can be to drinke, yet if it be out of such a Cup wherein a great many flyes are swimming, doe you thinke you shall doe him a courtesie? who will presently drinke, although hee bee sore athirst? the snow-white licour invites him indeed, but the Creatures that swim up and downe make him affraide: first throw out the little blacke birds, afterward bring the milky Nectar to him. So good workes, like a white and sweet potion, like the daintiest Dishes, shall for all that never be pleasing to God, if Vaine glory, selfe-will, curiosity, covetousnes, Selfe-love and conceit defile them. Dead Flyes spoyle the Apothecaries Ointment. *Eccle. 10. 1.* So all intention which is not right and sincere, corrupteth and destroyeth the most excellent deeds that can be: who would not laugh
at

Bugs

at that Inne-keeper, which inviting a stranger into his Taverne, with most gallant words: Good Sir I pray turne in hither, I have very rich and delicate wine indeed, but that it is a little fower? Out upon you with this your delicate wine, which is either fower, or water-washt, or dull. GOD in times past makes this very complaint by the Prophet *Esay*: *Thy Wine is mixed with water.* *Esay* 1. 22. The same may bee spoken of many: *This deed of his, these workes, this service of his, this industry, this endeavour would be good wine, unlesse it were mingled with the water of an ill intention: when the intention which goeth before is untoward, every worke which followeth after is wrong, although it seeme to be right.* *Greg. l. 1. Dial. c. 9.* In the old Law, when any person that had the Leprosie was to bee made whole, the tippe of his Clensed right eare, and the thumbe of his right hand, and the great toe of his right foot, were to be anoynted with Oyle. *Levit. 14. 17.* What doth God more commend unto us
by

by this observation, then when we are about to use the oyle of mercy, or give almes, or performe any deed of Charity and Religion, that wee touch nothing that belongs to the left side, that no ambition, no boasting, or wrong intention intermixe it selfe. *Let not thy left hand know, what thy right hand doth.*

Two Women strove about a Child before *Solomons* Iudgement-Seate, both of them indeed had a Child, but one a living Child, the other a dead; for she had over-laid it in her sleepe. This contention instructeth us, if we marke it. Wee indeed pray, give almes, assist with counsell and hand, use abstinence and other things; good Action begets these Children as it were, but unlesse we watch over all these things, unlesse a most sincere intention alway defend these Infants, wee over lay them with carelesse sleepe, our prayers, our Almes-deeds, our abstinence, and all kind of suffering wee destroy with drowsinesse, and so take away what life and strength soever was

was in them before. For as *Richardus Victorinus* excellently: *That which the body is, saith he, without the soule, the same is an action without a good intention.* Victor. tract. i. *De statu inter Hom.* If therefore these Children of ours bee deare unto us, if wee will not labour in vaine, let us alwaies labour so, as to doe those things; not because it so pleaseth and agreeth with our humour, nor because it is the fashion, or because it is done of others, but because it pleaseth God so. Let a single eye aime at the one and onely honour of God in all things, wherein it refuseth to erre. Let God be the cause, why wee doe these things, avoyd the other, endure those things. If now, as it falleth out many times, they bee more slacke in recompencing our paines, upon whom it is bestowed, we have God for our Surety and Pledge: what God said to *Abraham*, let all that are of a good intention account the same to bee spoken to them: *I am thy Shield, and thy exceeding great reward.* Gen. 15. 1.



CHAP. XI.

President *That Great Herod the Aſcalonite,*
was a notable example of an
evill Intention.

Burning **I***Vo, a man learned and religi-*
ous, of the Order of Saint
Dominicke, was ſent Embaſſa-
dour by Lewis King of France, to
the Sultan of Damafcus : A mar-
vellous thing happened to him in
his journey, and as is credible,
was done on purpoſe for the in-
ſtruction of many in this manner.
An old Woman met Ivo in a cer-
taine place, carrying a Pitcher full
of water in one hand, and a Cop-
per Veſſell full of fire-coales in the
other. Ivo wondering at the ſtrange
approach of the old Wife bearing
fire and water, enquireth what
theſe things meant ? to whom the
old woman : I carry Coales ſaith
thee, that I may ſet Paradise on fire
with them, and burne it up : I carry
water

water, that I may quench the infernall flames and destroy Hell. And now I am wondering more at such a desperate answer, demandeth farther, to what end shee went about such things, and for what good? That hereafter saith shee, *all intention which is not right and pure, may cease, that no man may be righteous onely in hope of Heaven and reward; no man also may hate sinne for feare of punishment and horror of Hell, but for the onely love of God, and desire to please him.*

There came three great Princes from the East, to the Manger and strawye Cradle of the Babe Christ:

In all their Iourney as well in Herods House, as other places, they were heard to answer things so frequently, as that of a most right intention: *And wee are come to worship him. Mat. 2. 2.* But He-

Palace

Readily

Et venimus adorare eum.

rod also pronounceth the very same with sober mouth: *That I may come and worship him also. ibi. v. 5*

Earnest

Here no hope of reward, or feare of punishment intermixt it selfe; nor indeed is there any mention made either of Heaven or Hell:

the

The Wor-
shippers are
ready.

the onely end of the *Bethlemitical* Voyage, is Divine Worship and Adoration. As well *Herod* as his Guests seeme to agree upon this truely sacred intention. They are ready to goe to worship, being provoked neither by any feare of punishment, or hope of reward. And who can say *Herod* determineth not the same, as those pious strangers? But now wee will demonstrate, that there is as much difference betweene the intention of *Herod* and his three Guests, as is betweene Heaven and earth: And *Herod* shall appeare to be an egregious Idea of an ill intent.

*Ultimum in
actione, pri-
mum est in
intentione.*

It is the common saying of Philosophers: *The last thing in action, is the first in intention: the end is that to which all things are referred.* That is manifold by daily experience, one taketh upon him diverse kinds of labours; this weeke he bringeth in Lime, the next Tiles and Stones, the third Sand, the fourth Boards, afterwards hee deliberates with his friends; one while hee measureth this, another that; now hee tur-
neth

neth about his Compasses, and then hee telleth his mony; one while he talketh with Carpenters, then he sendeth for Masons; now he hireth a Glazier and a Smith, and wherefore all this? For a House. A House is the end of all this, the first indeed in intention, but the last in action. *Matthew* reporteth of three great Lords taking their Journey from the East towards Ierusalem; this journey was long, difficult, laborious, and of great expences. But what is the the end and scope of this our journey? The adoration of the new King. *And wee are come to worship him.* All the way they meditated upon this: *We are come to worship him.* This intention of theirs set the voyage, this laded them with diverse gifts, this prescribed necessities for the way, this brought them to *Iherusalem* the Metropolis of *Iudea*, this sought the entertainment of *Herod*, this most faithfully obeyed the conducting Star: the end did dictate all these things, truely a most excellent and laudable end, *And we are come to worship*

Dynastae.

Appointed

Ship

ship him. But Herod also saith the same, and that with the same words: *That I, saith he, may come and worship him also.* Who would not beleeve Herod and his Royall Guest to be of one mind, of like purpose, of the very same intention? But see I pray, as much as Heaven and earth differ, so much the mind, purpose, intention of Herod, and the three Sages disagreed. Their end was the best that could bee, none worse then his. Hereof these are most cleare arguments.

Mat. 2. 3.

First of all, *When Herod the King had heard these things, he was troubled.* The matter is suspicious already, and behold the first Argument of an evill intent, to bee troubled. A man of a good meaning is never wholly troubled, howsoever the businesse goeth, although all things fall out in the foulest manner, he altereth not, he is like himselfe. *There shall no evill happen to the just. Pro. 12. 21.* For hee cannot fall from the good intention which hee hath: Herod therefore was troubled, because he feared to bee thrust out of his Kingdome.

Kingdome. But from whence is this feare? being too great a friend to himfelfe, hee loved and fought himfelfe fo fervently. In the yeare 1414. there were three Popes, (that was the ftaine of the Age) *John*, *Blemish* *Gregory*, *Benedict*. In thefe troubles, *Iohannes Dominicus*, one of the purpled Fathers, a very sincere *Cardinals* man, could not diflemble his truly honeft mind and intention. For though he alone could doe all things with *Gregory*, and by him alfo had beene raifed to that ftate, yet notwithstanding hee failed not to advife *Gregory*, that hee fhould descend of his owne accord from fo high a Throne, whereinto hee had entred by a negative and unlawfull way. *Gregory* obeyed one fo fincerely admonifhing. The other two were removed by force from this Sea. Which done, *Iohannes Dominicus* the purple Senator, endeavouring to reduce himfelfe alfo into order, went to the Counfell of *Conftance*, put off his purpofe for another that fhould bee more worthy, and placed himfelfe below Bifhops. See, how many waies
K
and

To re-
forme

and how happily a right intention triumphed over ambition. *Herod* because hee was so ambitious, therefore also so troublous. If a man had blowed into his eares day and night, that the Messiah was borne, but neverthelesse would doe not the least hurt, nor that he came to take away Kingdomes, but to give; Notwithstanding *Herod* in this most troublesome state would have feared daily, nor cast any thing else in his mind then the speedy slaughter of the Infant King. But if one little veine of *Herod* had flowed with a right intention, hee would have reasoned thus with himselfe: If the Child be borne which is the Messias and Christ indeed, God will be with him; but if otherwise, I trust God will stand on my side. But the wicked King gave place to no such honest thought, his mind run upon this one thing: Let this Child dye, let him dye; and although I must stab him through a thousand, although through foure-teene thousand bodies, let him bee stabbed, let him be slaughtered, let him

Smite

him dye. That so many Children were slaine, is the assertion of the best Authors. And yet covering this Parracides mind with such pious words and countenance; That I, saith hee, may come and worship him also. The first signe that betrayed evill thoughts under a faire spoken tongue, was disturbance. And when Herod had heard these things, hee was troubled.

Secondly, And when he had gathered all the chiefe Priests, and scribes of the people together, hee demanded of them, where Christ should be borne. What was the intent of Herod in this? To know the place where the Child was borne. What hurt I pray is this? This forsooth, because there is no good at all therein. To desire to know, is of it selfe indeed, as they call it, an indifferent intention, which is neither good nor evill; hereunto if an evill action be joyned, neither of them can bee tearmed good. And why would Herod know the Country where Christ was borne? whether that he might

salute, present gifts, adore him? That he might murder him. This was his mind, this was his intention. Thirdly, Then Herod when hee had privily called the Wise men, enquired of them diligently what time the Starre appeared. Neither is this a signe of a good intention. To call the Wise men, was no evill, to call them privily, was little goodnesse, and next doore to evill. For every one that evill doeth, hateth the light, neither cometh to the light, least his deeds should be reprov'd. *John. 2. 20.* This is a sure signe of no good meaning in any one, if hee labour so much to hide, cover, keepe close a thing, that it may be no waies knowne of others: this person hates the light, and desireth that not himselfe, but his faults may lye hid.

Many things without question are done in private, which are never so much as spoke of; the Court hath her secrets, and so the Campe, and yet in these very places, no body feareth to have his witnesse, if he know it to be necessary.

cessary How much sines is given privately by some, when the Author is knowne scarce to one, many times to none? Religiously this, holily, and to the mind of Christ. If yet they which give, did understand it to make for the greater honour of God; that they should be knowne, it is like they would not suppress these speeches: *I am the man, it is I that give.* Vices are not after the same manner: for there are private places and corners, where they play, where they drinke, where they steale embraces, where they take unlawfull paines. These fly Merchants, these Players, these good fellows, these Lovers will bee knowne by no meanes. What Orator can perswade such as these? It will bee for Gods honour that it should bee knowne, who they are themselves, and who their companions. They heare nothing, but they bind every one with threatning, either hold thy peace, or pay clearely for it. There is none of them from whom thou canst wring this speech: *I am a Gamester, I am a Companion,*

Aut sile aut
peri.

panion, I am a Wencher, and a Spend-thrift. These things use to be done by stealth & privily. But this same privily, is an evident token, that all these things are done with no good meaning: Things carried in secret, are for the most part not without suspicion. Herod therefore while hee privily sendeth for the Wise men, maketh himselfe openly suspected of an ill intent. From this corrupted root, there sprang up such branches. Whatsoever Herod did here, hee did vitiously. When the intent which goes before is perverse, every deed which followes after is naught. As soone therefore as he had privily called the Wise men, hee enquired of them diligently the time of the Starre, hee sent them away to Bethlem, commanded every thing to be narrowly sought out, and tidings thereof returned him: all maliciously and with harme enough, for he added a most deceitfull and wicked intention: That I may come and worship him also. Behold a Divell, but a faire one, and trimmed up in the habite of an Angell. O most subtile Foxel

Testa ple-
rumq. sus-
pecta.

Angels]
78

*Foxe! our Saviour not without
cause gave that name to the Hero-
dian breed. They trusted to cover
a bloudy, inhumane, mischievous
mind with a Foxes cunning.*

Wilynesse

But Herods sacred Senators,
and privy Counsellors, of what
mind and intention were they? Of
a diverse: For when the Counsell
was called out of course, it is cre-
dible that there were some of
them which said: What Divell
hath brought these Out-landish
men from the East Country, as if
wee had not enough to doe with-
out them? You might have heard
another say: I would have these
Idolaters, to stay at home, and
not come and disturbe our peace.
Another cursing them, said per-
haps: Let these fellowes goe
with a mischiefe, they have made
us ashamed of our selves. Must
they know these things in *Arabia*,
and must we be ignorant of them
in *Iudea*? Others, a little more
modestly: We owe this out of
duty to the King, to whom wee
have obliged our selves for per-
formance of this matter, there-
fore

I will
when I
needs
must

Adiaphoræ

Perturba-
tion

fore it behooves us to goe to our Bookes and search, which is the native Country of Christ. But neither were these men of so praise-worthy an intention. For a good intention seldome puts men on, when force and necessity constrain. It is no vertue to say to him which gives a good thing in charge: *Indeed I will not, but I ought.* Although wee search *Herods* Court all over, wee shall scarce find any right intention therein, and which followeth, no good action. For all those things, to come together, to enquire, to examine Bookes, to give answers, are a thing of policy, and indifferent actions, whereunto if a good meaning be not joyned, they obtaine no heavenly reward at all. Moreover that disturbance of *Herod*, consultation of the *Rabbines*, astonishment of the City, might have made those three Kings of the East very doubtfull, have drawn them into errour, and perswaded them to returne without performing their businesse. For they had occasion enough to say,

say, *What children are we, & worthy to be laughing-stocks for Kings.* Behold in the very midst of Iudea, they know nothing of this King of the Jewes, whom we seek for, and wee so rashly following a dumbe starre, forsaking our owne Countries have cast our selves upon these forraigne Coasts : wee have troubled King *Herod*, and made worke for his Counsellors of Estate, we have raised the City of *Hierusalem* to no purpose, what vanity have we sought for by this Iourney ? They let in none of these thoughts, they let in none ; but with what foote they began, with what intention they set forth , with that they went on constantly, they gave no other answer to all men then this : *Wee are come to worship him.* If any one had questioned them in the Cave at *Bethlem* : And what Stable doe these gifts of yours meane , what this humble carriage of men prostrating themselves, what this bowing of your bodies to the ground ? they had never answered any thing else , then this : *Wee are*

Mutum ignem.

*came to worship him, neither feare,
 nor force, or any necessity drove
 us hither, no hope of gaine con-
 strained us, this one businesse
 brought us out of doores. Wee
 are come to worship him. And
 what is he, O men, whom you
 are come to worship? The very
 same, say they, whose Starre wee
 have seene, whom the Stars obey,
 which hath brought a Torch for us
 from Heaven, him wee are come to
 worship. At length they obtained
 their end, and fell downe flat and
 worshipped him. Every one might
 have said for his owne part: I
 have not sought mine owne glo-
 ry, but his that is borne King of
 the Jewes; I give my mind to
 this, for that cause I undertooke
 this Iourney, for this end I
 brought these Gifts: they had
 all one mind and one voice. Wee
 are come to worship him. Being
 brought at last, by the Conduct
 of a Starre, to the meanest Cot-
 tage, to a house for Beasts, to a
 poore little Infant, nor having
 any God-like Booke, neverthe-
 lesse They fell downe and worship-
 ped*

*Hunc ve-
 nimus
 tate.*

ado-

ped him. Behold, good Christian, what an evill, what a good intention teacheth: Behold how dissembling and fearefull that is, how constant and erect this, and how both bewray themselves Discover every way by their owne markes!

Herod though he were an abstruse and concealed man, and knew how to dissemble his truculent mind in cunning, yet hee gave apparent tokens enough of his wicked intent. The three Wise men from the East did goe astray something, when they sought *Herods* lodging, but this very error proved some good to them, for their good intention, it was a helpe so to erre. Whereas therefore they were carried to the Cradle of Christ new borne, with a very good intention, they had not onely a starre for their Guide, but also an Angell for their Guard, which most faithfully instructed them, carefully to shun their treacherous Lodging, not to returne to *Herod*, but depart home another way, that they might not deprave the excellent intention, where-

wherewith they came. Neither indeed did the Wise men follow the Starre with any other mind, then that they would wholly submit themselves to his will and pleasure, which had sent the Starre for their Conduct. This is a true, and pure intention indeed, *To follow the Will of G O D in all things* Hereof a Divine of our Age: He which is so minded, saith hee, that hee desireth nothing else, then to fulfill the Will of G O D, God can never forsake that man. *Tyrop. in Spec. Epist. Signo. 117.* A mighty promise.

Let this therefore bee the intent of a Christian man in all things that hee doth, to say daily to himselfe with a sincere heart: Lord, I doe all things for thine honour, I desire to obey thy Will in all things, whether they bee easie for me to doe or hard, whether sweet or sower. *I come to worship thee,* not as *Herod*, but as the three Kings out of the East, I desire to adore thee Lord alwaies,
and

and in all my actions; for that cause I live, therefore I eate, drinke, rest, labour that I may serve thee, please thee, obediently follow thy Will every where, alwaies, in all things: will so live, so dye.



CHAP. XII.

What we call an indifferent intention, what None.

ALthough there bee no voluntary Action, which is not derived from some Intention; for whatsoever we doe willingly and wittingly, we doe with desire of obtaining some end or other: notwithstanding wee performe many things so doubtfully, most things so gapingly, loosely, and heedlessly, that in many things we may seek to have an adiaphorous or indifferent Intention, in most none at all. But what intention we call Indifferent, what None, now we will plainly expresse.

Goe up
and down

It is called an indifferent intention, or Adiaphorous, which in it selfe is neither good, nor evil, nor maketh any thing to honesty or dishonesty, and hath commonly meere naturall Actions for her end, such as are, to eat, to drinke, to walke, to sleepe. *Seneca* comes for a good light to this purpose, who in a plaine Christian sence: *Indifferent things*, saith he, *I terme to be neither good, nor evil, as sickness, paine, poverty, banishment, death; none of these is glorious by it selfe, yet nothing without these: For not poverty is commended, but he whom poverty dejecteth not, nor makes him stoop. Banishment is not commended, but hee which take it not heavily. Griefe is not commended, but whom griefe hath nothing constrained. No body praiseth death, but him whose spirit death sooner rooke away then troubled. All these things by themselves are not worthy, nor glorious, but whatsoever vertue hath enterprised or employed by reason of these, it makes worthy and glorious. They are placed*

ced betweene both : This is the difference, whether wickednesse or vertue lay hand on them. Senec. Epist. 82. Med. And that wee may clearely know, what indifferent, what good, what evill is, *Anneus* addeth: Every thing receiveth honour which had none before, when vertue is joyned with it. We call the same Chamber-light, which in the night is all darke: day puts light into it, night takes it away. So to these which are termed indifferent and ordinary things of us, Riches, Strength, Beauty, Honours, Rule : and on the contrary Death, Banishment, Sicknes, Grievances, and other things which we feare lesse or more, either Wickednesse or Vertue giveth the name of good or bad. A piece of metall which is neither hot nor cold of it selfe, being cast into the Fornace becomes hot, being throwne into the water growes cold againe. *Idem ibid.* Therefore, onely vertue is good, onely wickednesse evill. Indifferent things are neither good, nor evill by themselves : use giveth.

veth them their name, when either vertue, or vice comes to bee joyned with them, So Wit, Art, Science, Health, Strength, Riches, Glory, Noblenesse, bee things indifferent, because they bee naturall, nor rise any higher then whither a good intention lifteth them, which also if thee containe her selfe within the bounds of nature, nor mounteth up to God, continueth indifferent, and without reward. Hereupon to goe, to stand, to sit, to runne, to speake, to labour &c. are not good, nor gaine the name of a good desert, but onely from a good intention, which extolleth a small action although the least and vilest, to a very high degree of honour; which that wee may thoroughly understand, *Lodovicus Blosius* instructeth us excellently after this manner: *Those things which are to be done (although when it behooveth us to take meate and drinke, to give our selves to rest, or to apply any other nourishing comfort to our bodies) let this consideration goe before, that thou desire to doe these*

these very things purely for Gods honour. For even as a matter which seemeth of it selfe to bee weighty and of great moment, is wholly displeasing to God, if the intent of him that doeth be impure: so a deed which of it selfe is accounted poore and of no importance, doeth very much please the Lord, if the intent of the doer be right. And this can a good intention doe, but an indifferent intention can doe none of these things, but maketh the action wherewith it is coupled neither worse nor better, as wee will shew more at large hereafter.

That is called *Noe Intention* of us, when one doeth this or that lightly out of custome, and proposeth to himselfe no end of his doing, and liveth as it were by chance. This is a great abuse of life, and privy gulfe devouring all our paines. *Seneca* most justly complaineth heretofore: And it must needs bee, saith hee, that chance should prevaile much in our life, because we live by chance. As often as thou wilt know, what is to be avoyded, or desired, looke
unto

unto the chiefeſt good, and pur-
 poſe of the whole life, for what-
 ſoever we doe, ought to be agree-
 able to that. None will ſet every
 thing in order, but he which hath
 already reſolved upon his end.
 No body, although hee have co-
 lours ready, will make a Picture,
 unleſſe hee know before hand
 what he meaneth to paint. There-
 fore we offend, becauſe we ſtand
 all upon the part of life, but none
 deliberates upon his whole life.
 He ought to know what hee
 Arrowe : which will let fly his
 aimes at, and then to direct and
 rule the Weapon with his hand.
 Our devices goe aſtray, becauſe
 they have no end, whereat they
 ſhould be directed. No wind ſits
 for him, which underſtandeth not
 to what Port hee ſaileth. Senec.
 Epist. 71. init. All very excel-
 lently ; and he is truly ignorant
 to what Port he applies himſelfe,
 which wearieth himſelfe in vaine
 with No Intention. Where an
 action hath no ſure end and ſcope,
 there is confuſion, and a rude and
 indigeſt Chaos over all. God
 gave

*Ignoranti
 quem portum
 petat, nullus
 ſuus ventus
 eſt.*

*Rudis indi-
 geſtaq.
 moles.*

gave charge in times past. *All the fat, saith he, shall be the Lords, by a perpetuall Statute for your generations, throughout your habitations. Levit. 3. 16.* What marvell saith *Isychius*, that G O D so straitly required the fat of the out ward and inward parts : This fat is a Right Intention, to be directed to God in all things ; God leaveth this for no body. But hee which setteth no intention before his doings, he takes away the best of the Sacrifice from God. Such a one as this, whatsoever hee performs, he doth either out of inclination , or custome, for hee knowes not why he doth it, or to what purpose , or for whom. This sort of people are in a most miserable estate , which after a great deale of paines can hope for no certaine reward.

Who is more restlesse then Children at three or foure yeares old ? they runne whole daies to and fro, nor ever stand still long in one place : now they thinke they are riding, then they tosse a Play with Shittle-cocke into the aire, anon they

they build houses, by and by they leape up and downe upon stooles, so they weary themselves off of their leggs, being never idle in nothing but idlenesse, and when they have worne out the whole day, and beate themselves out of play, at length what is all their paines and wearinesse? they have dealt with trifles, they have chased away flies, they have drawne water with a Sieve, they have sowed in the water, with baby-like and fruitlesse paines. Very like to these babyes are all those, which governe their doings with no intention, they scarce ever lay hold upon any great matters, or if they touch them, they run over them with a slight hand, and rather nibble upon the top, then search to the bottome. The Cloudy Satyrist fitly enquireth of these people:

Reach cunning.

*Est aliquid quò tendis, & in quod
dirigis a: cum?*

*An passim sequeris corvos testaque
lutoque,*

*Securus quò pes ferat, atque ex
tempore vivis?*

*Per-
sus Sate. 3.*

*Per-
What*

What goest thou after with thy
bended Bowe?

Or doest thou follow every
wandring Crow?

With Stones, and Clods, not
looking to thy way,

But stay'st upon a course, that
knowes no stay?

Hast thou any certaine end whi-
ther thou referrest all things? or
lvest thou for a day without pur-
pose, without providence, as na-
ture perswades thee? And what is Suggeſteth
that Carrier, who to one that as-
kerh, Whither travellest thou?
Should reply, indeed I know not my
ſelfe. O ſfoles head retorne home,
ſilly ſfole retorne, and thinke firſt
whither thou goeſt, before thou goeſt
forth. In this life, O Christians, we
muſt not play the idle Goſſips, and
runne a gadding whither our
foote leades us: every houre muſt
our laſt hour bee thought upon,
and Iournies end, a Right Inten-
tion muſt be renewed almoſt eve-
ry minute. Very great reſpect is
to be had, how wee affect things,
whether for love of goodneſſe, or
of

of our selves ; to set forth naked workes is nothing praise-worthy. And indeed where the intention is not right, there it is either evill, or none. The disposition which thou replenishest not with vertue, lyes free for vices, even as a field which thou shalt cease to Till, for feare of over-loading it with crops, will of its owne accord eat it selfe out with unprofitable weedes. So for the most part as soone as we cease, to doe well, wee begin to doe evill. Hereof likewise exceeding well Seneca : *Let us imagine some body, saith he, to doe that which he ought : hee will not doe it continually, he will not doe it equally, for hee knowes not why he doth it. Some things will come forth right, either by chance, or continuall doing, but there will not be a rule in the hand by which they may be squared, which he may beleieve that the things hee did are right. He will not promise himselfe such for ever, because he is good by chance. Moreover it may bee Statutes will tell thee what thou oughtest to doe ; but they will not tell thee*

thee how to doe, in that manner as thou oughtest : and if they performe not this, they bring us not home to vertue. He will doe, I confesse, what he is charged : but that is a small matter, because indeed the commendation is not in the fact, but in the manner how it should bee done. Senec. Epist. 93. Med. Most excellently every way, and according to the rule of Gods sacred Word. Truly the commendation is not in the fact, but in the manner how it should be done. It is not sufficient not onely to doe, nor yet to doe well, unlesse this very thing be done with a good intention. So much therefore let us account of a single eye at all times, and every where to list it up to G O D. But are we not often more foolish then every Child, whose sight faileth us in so great light, nay we make all things darknesse to us, and by that meanes we see nothing at all, neither what is hurtfull, nor what expedient ; we run up and downe all our life, nor stand still for all that, or set our foote the more circumspectly. But who knowes not
how

Impetus

how furious a thing violence is in the darke? But surely wee doe it, that wee may bee called backe the farther from home: and when wee understand not whither we are carried, we runne lightly hitber and thither, at last any whither, with blind hast.

God most faithfully warning us by the Prophet Agge: Set your hearts, saith he, to consider your waies, yee have sowne much, and bring in little: yee eate, but yee have not enough: yee drinke, but yee are not filled with drinke: yee cloath you, but there is none warme: and hee that earneth wages, earneth wages to put it into a bagge with holes. Thus saith the Lord of Hosts, consider your waies. Agge. 1. 5, 6, 7. Loe, how God presseth that matter: Consider, call your waies to account. How would hee have it thought upon, which way and whither we goe; Loe how every where hee requireth a good intention. But all that are negligent hereof have this lesson sung to them: Yee have sowne much,
and

*Semināstis
enuleum, et
anculisti pa-*

and brought in little. There bee some that sow money, so much money forsooth they bestow upon their Table, so much upon clothes and household stuffe, so much upon recreations, playes, banquets, so much also for the hearing of newes, so much upon divers creatures, so much upon Bookes, which they neither reade themselves, nor suffer to bee read by others, but keepe them as a Dog doth the manger. So much money they spend over and above upon fawning companions, leasters, Iuglers, Parasites, Fooles; to say nothing of other base kind of people; so much also they lay out upon curious conceits, and **Devices** many times pernicious, so much upon other most idle fooleries, so much in conclusion they give away upon almes and benevolence, if so be that be done with a sound intention. These people beleeve it, sow very much money, thou maist rightly say of every one of these, *Hee hath dispersed,* but not, *given to the poore,* but to them that were rich before; or he

L hath

hath given to Taylers, hee hath
given to Cookes, Comfit-makers,
Clawbacks, morrice Dancers,
Tale-carriers: hee hath given to
these, and those, and the other,
that hee might draw them to his
side, that hee might corrupt them,
and buy their mouthes for him-
selfe. But what has he given with
a good will to religious uses, for
the maintenance of truth? O
wretches! *Yee have sowne much,*
and brought in little, because yee
have sowne not with a due inten-
tion, hereupon your harvest is so
meane, so none: *Yee have eaten,*
but yee had not enough; yee have
dranke, but yee were not filled with
drinke. There bee some which
may eate and drinke, there bee
which may heare many and ex-
cellent things of Divine matters,
they are divers waies perswaded
to goodnesse: and as Cookes use
to doe which serve in sometimes
boyled meates, sometimes roasted,
sometimes baked: now dry, now
laid in broth; now cold, now
hot and smoking, that they may
whet the stomacke to eate: so
vertue

vertue must bee commended with a lovely variety to these fastidious hearers of holy things, they heare, and as it were eate that they heare, they shew themselves greedy, but presently they long for something else, they bury what they heard in speedy oblivion, and turne their mind another way: they become neither in better state nor stronger for it, for they give eare to sacred admonitions not with that intention, that they may grow better and more holy. O silly wretches! *Yee have eaten, but yee are not satisfied.* Yee have cloathed yourselves, but there is none warme. There be some which now and then take vertues part, they frequent the Church, they pray, they arme themselves with confession of their sins, with the Sacrament of the Eucharist, and yet are not warme for all that, partly because they direct not these things to God by a sincere and fervent intention, partly because they presently expose themselves againe to the cold; they are scarce

Mealy
mouthed

Graces

gone out of the Church, from prayer, from holy duties, but they returne to their former wallowing in lust, they take up their ancient course of cursing and swearing, they avoyd no ill occasions; so they never put off their old manners, they stand still benum'd in their accustomed vices, as before. O silly wretches! *Yee have clothed your selves, and there is none warme.* And hee which earneth wages, puts it into a bagge full of holes. God is most liberall in bestowing gifts, which we put up into our bag, but such a one many times as hath holes. Our mind like a bag hath so many slits, through which the gifts of God may fall out, as it avoydeth not occasions, which invite unto wickednesse. *Bernard* comprising all this daintily: *Hee someth much, saith hee, to his owne heart, which knoweth much of the divine Commandements by hearing, or reading, but brings forth little fruite by negligent practising. Hee eateth, and is not satisfied, which hearing the Word of God, coveteth*
the

from
the gaine or glory of the world. But
he is well said not to be satisfied,
which eateth one thing and long-
eth for another, hee drinketh,
and is not filled, which listeneth
to the voice of preaching, but
changeth not his mind. *Greg. l. 1.*
in *Ezech. Hom. 10.* God in times
past to *Ezekiel*: Sonne of man,
cause thy belly to eat, and fill thy
bowels with this roile that I give
thee. *Ezek 3. 3.* But what else,
saith Gregory, are the bowels of
the belly, but the treasures of the
mind, a Right Intention, an holy
desire, an humble affection towards
God, and pitifull towards our neigh-
bour. Let us weigh, my beloved
brethren, how godly this promise
is. For many read, and are hun-
gry, as soone they have done rea-
ding. Many heare the voice of
preaching, but goe away empty
after the hearing of it. Who e
bowels are not filled, although h
their belly eateth, because though
they perceive with their mind
the meaning of Gods Words, by
forgetting and not keeping the
things which they heard, they lay
L 3 them

them not up in the bowes of their hearts. *Greg. l. 1. in Ezech. Hom. 10. post init.* O poore soules! Yee earne wages, but yee put it into a bag with holes. Here the same Gregory: *We see, saith he, when mony is put into the torne bag, but we see not when it is lost out. They therefore which looke how much they bestow, but weigh not how much they steale, put their wages into a bag with holes: because forsooth they lay it up looking upon the hope of their confidence, but they never looke when they loose it. Greg. par. 3. Cure pastoral. c. 22. fine.* Thus in conclusion we labour in vaine, which take no care for the soule of labour, intention. We set the good which wee doe before our eyes, but we make no account of the right intention, which wee neglect: so we earne wages, and put it into a bag with holes.

There is no more troublesome labour, then labour in vaine, and without effect. No body would willingly loose their paines. Some forsooth labour like Asses, they take many and heavy burdens up-
on

Pon them, and place all the credit in that, to undertake great matters: *Issachar* is a strong Ass &c. he bowed his shoulder to beare, and became a servant to tributes. *Gen. 49. 14.* But these labour not for themselves, but others, when they want that intention which should commend their labour to God. Some moreover suffer like Martyrs, but it shall not bee sung of them: *The noble army of Martyrs praise thee, in Angli. Liturg. Te Deum.* Men in a pitifull case indeed, and so much the more to be lamented as they bee more in number. Ah, how many are there which make a great profession of bearing the crosse, and yet goe on scarce a foote in the way to Heaven, for want onely of intention. They suffer mighty matters, but therefore because they are constrained to suffer them. They hang backe for certaine, they beate themselves miserably, they resist as much as they can, but because they cannot shake off the crosse which is laid upon them, they goe on in a reeling manner.

This is not to suffer for Christ ; this is to row up and downe in the ayre, to set in into a cold Oven, to build upon the sand. *Baalims* Priests what paines I pray did they spare, that they might excell *Elias* in sacrificing ? They called upon their God from morning even untill evening, continually crying out, *Baal* heare us, O *Baal* heare us &c. And they leapt upon the Altar which was made. And when it was noone, *Elias* mocked them, saying, cry aloud. And they cryed aloud, and cut themselves after their manner with Knives and Lancers, till the bloud gushed out upon them. 3 King. 18. 27. Neverthelesse there was no voyce of *Baal*, no sparke of fire, no successe of the matter shewed it selfe. The mad Priests should first have stird up fire in their minds (as *Elias* did) have rowzed their intention to God, and by this meanes they had called fire out of Heaven. The world as it were another *Baal*, doth trouble, weary, vexe his owne diverse waies; these it drawes to
all

Kindled

all wickednesse, those to any slavery whatsoever. The wretches are disturbed with going, standing, running. They are exercised many times with odious, difficult, troublesome, wicked, mad, unworthy labours. They which serve *Businesse* the world, had need bee able to swallow all kinds of invectives, reproaches, reprehensions, dispraises, bitter taunts, many vry lookes : and as Juglers devour Knives by cleanly conveyance, so these are constrained to indure and take downe whether they will or no many bitter and stinging words indeed. They have their detractors, corrivals, adversaries, malevolent and envious antagonists, yet notwithstanding they are driven to make low congees to them, to kisse their hands, to reverence them with a thousand ceremonies and pleasing gestures, or else to renounce the service of the world. Neither yet doe they want cares, vexations, perturbations and troubles at home. All these things taken together would be like a fat Oxe cut in

pieces, so that fire were not wanting, so that a right intention like the coelestiall flame would lick them up. But now because many beare such things, but impatiently, they beare, but not offer them to God; they suffer these things, but without a right intention, they suffer not for Christ, but for themselves, for their owne and the worlds sake, hereupon no desert or reward is to be thought of in this case: they beate the ayre, they sow upon stones, they deserve no favour from God. Of these people elegantly and truely *Bernard: Woe be to them, saith hee, which carry the crosse, not as our Saviour did his, but as that Cyrenean another mans.* For they are broken with a double contrition, which are of this sort, both for as much as they temporally afflict themselves here for temporall glory, and for their inward pride are drag'd to eternall punishment hereafter. They labour with Christ, but they reigne not with Christ. They drinke of the brooke in the way, but they shall not

not lift up their head in the gate: they mourne now, but they shall not be comforted. *Bern. in Apol. ad Gul. abb. initio.* So that reviling Theefe was Crucified indeed by Christ, but he did not goe with Christ from the Crosse to Paradise. In like manner many take much paines, but in vaine; sustaine much, but also in vaine: they exercise vertue likewise, as it seemeth, but all in vaine, yea with losse, because they want a right intention in all these things. *Osee* as the Hebrew Prophet deciphering these very people: *An Heifer,* saith he, *that is taught to tread out the Corne.* They which labour without a sure and right intention, are like Oxen which tread out the Corne, these though they be loosed from their worke, yet returne of their owne accord; they are already growne perfit in this labour, which also they enjoy, for thereby they fill their mouths full of Provender, and so willingly perpetuate this businesse, and put on the yoke againe very easily. No otherwise doe these

Schollers

Ose. 10. 11.

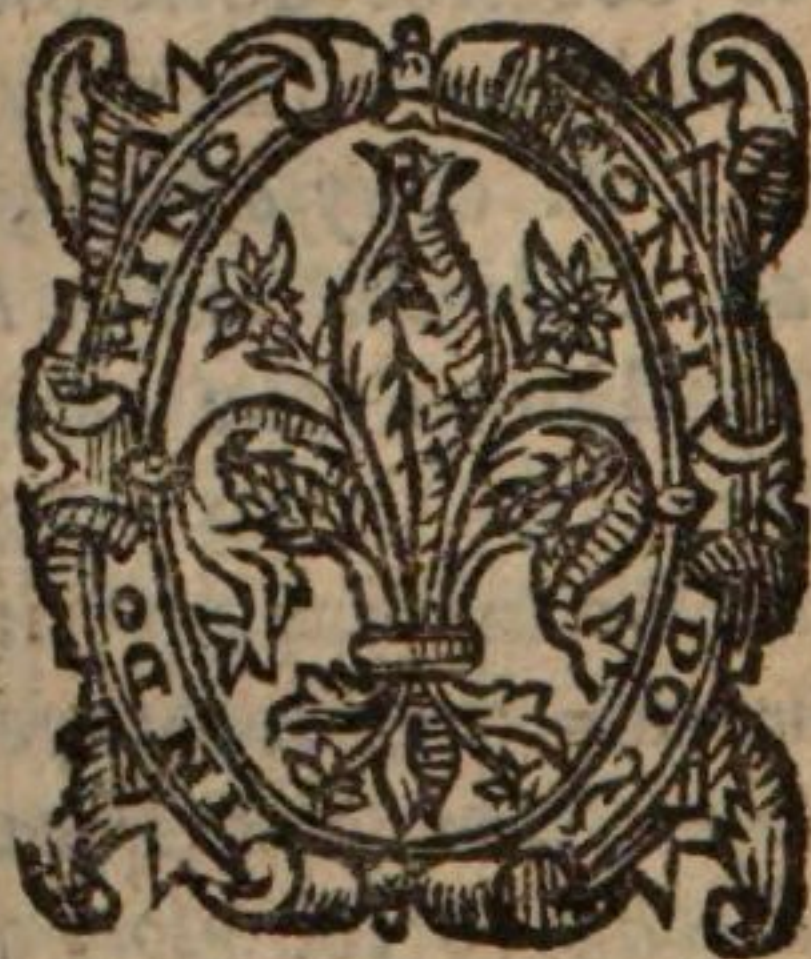
Schollers of the world, whom Gregory notably setting forth: They willingly toyle and moyle for the glory of the world, and likewise bow their necks with all devotion to the yoke of hard labours. And what wages have they for their worke? a mouth full of Provender, but not a purse so well fild with monies. They bee Heifers indeed taught to tread out the Corne, they labour like Beasts that draw or grinde, or like blind horses in a Fullers Mill, they are driven by one boy with a whip, and run all day. And whither doe they come at length in the evening? they are in the very same place, because they goe round in a Circle: so they which want a right intention, are starke blind, and make no progresse at all in vertue this day: to morrow, the next day comes without any difference to them. These Oxen alwaies plough in the same path, and have this labour for their paines, therefore they can expect nothing else from God. This is the cause why Paul so contentedly exhorteth: Whatsoever yee doe in word or deed,

deed, doe all in the name of the LORD IESVS, giving thanks to GOD, and the Father by him. *Colossians 3.17.* The same Apostle as earnestly presing it againe: Whether yee eate, saith hee, or drinke, or whatsoever yee doe, doe all to the glory of GOD. All, all which must so eate, so drinke, so doe every thing else, that GOD may bee honoured, no man hurt or offended.

Chrysostome explaining this precept of Paul: Although a thing, saith hee, be spirituall, yet if it bee not done for Gods sake, it hurts him very much that doth it. *Chrysostome, Tom. 5. Orat. Calendis dicta.* And even as Masons doe carry their Rule from Angle to Angle, so let that Divine saying of Paul bee our rule: Whether yee eate, or drinke, or whatsoever yee doe, doe all to the glory of God. Most rightly therefore *Laurentius Iustinian*: Let the first Word, the first Thought, the first Affection, sound of the di-
vine

vine praise ; let it direct a Supplication inkindled with zeale to GOD. *Iust : de discipl. et perfect. Mon. c. 10. Fine.* A thing well begun , is as good as halfe done. *Dimidium facti , qui bene cœpit , habet.*

The end of the first Booke.





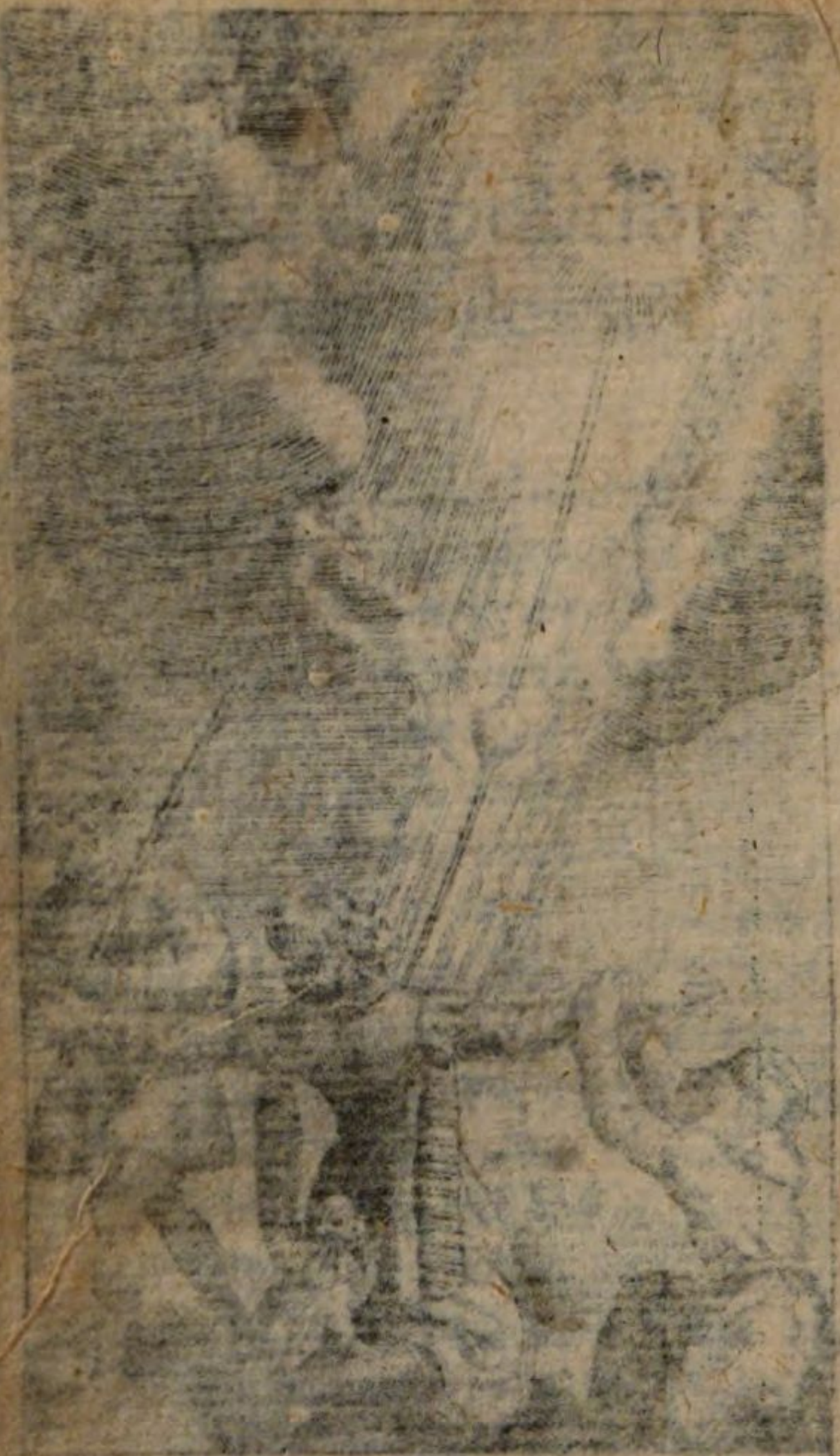
A Brieft Exposition of the Picture following.

THe enemies of a Right Intention are, Ill In-
tention, Rash Iudgement, and Vaine Glory.
These Monsters the Image setteth before our eyes.
Ill Intention, a Woman with Hornes striveth to
bow downe his arme that is praying with a
Right Intention. Rash Iudgment, a Mole in his
owne faults, but armed with Spectacles to search
out other mens, doth what it can, to advance the
humour of iudging like a Censors Rod Vaine
Glory, like a Cat which hath peacocks feathers
about her neck, and commonly liceth and trim-
meth her feet or taile, layeth waite for every
good Action, and is every where at hand. Hee
that will not come to destruction, let him beware
of these mischievous companions. A man of a
Right Intention doth so pray so labour, so doe all
things, that he ever aimeth at God with an ab-
solute purpose. To doe in this manner, is to doe
nothing, but what may profit.





*One is all things to me ,
of whome are all things .*



One of the things to be
seen in the town



The Second
Booke declareth
who are both the fa-
vourers and foes of a
good intention, but chief-
ly Vaine glory, and rash
Iudgment; the Signes,
Practise, and re-
ward thereof.

CHAP. I.

*That a Right Intention is that good
will commended by the Angels.*

Good will, is the Soule of acti-
on, good will is never but
rich, good will can doe all things.
The night which Christ was
borne, the heavenly ministers
sung a wonderfull Song on earth;
they which heard these Musitians
from Heaven were Shepheards;
the

Gemj

*Et in terra
pax, homini-
bus bona vo-
luntas.*

the Quire, the Field ; the Song it
selfe, *And in earth peace, good
will towards men Luk. 2. 15.* I
beseech you, let us take so much
time, as to enquire : this very
thing of all those which duty-
fully stood about the strawen
Cradle of Christ, what *Good will*
is? Let us begin first to demand
of the Angels themselves.

O most pure and blessed Spi-
rits, why doe yee come downe
in troupes unto our Cottages,
what seeke yee in earth that can
be wanting in Heaven? we have
no lodging worthy of you. To
this our question, this is the voyce
of all the Angels at once : O
mortals, we know well the con-
dition and inhabitants of the
place. Neither indeed doe wee
seeke famous adventures, rare in-
ventions, exotick Arts, strange
fashions, nor Gold or Iewels by
this our comming, but *Good Will*,
which is more precious, and
deare to us then gold, and all
kind of Iewels. And surely here-
in the Angels seeme in my mind
to have done so, as Great men
some-

sometimes use to doe when they come in their Iourney to a poore Ale-house. For the tapster when hee seeth an honourable Baron, or noble Earle to bee his Guest, first of all he purposeth to excuse the meannes of the house, that they can find no delicates or dainties there, no Beds fit enough for so great a stranger, that they have bread and drinke in a readinesse, but are without almost every thing else, and that indeed the manner of living in the Country is no otherwise: yet if hee please to stay, at his Masters command he will be ready to bring forth whatsoever he hath in custody over all the house. The Earle courteously and pleasantly to encourage the man: I know, saith hee, my good friend, what house I am come into; if thou shalt bring me a couple of Eggs and a cup of thy Beere, thou hast provided enough for this meane; neither did I come hither to feast my selfe, an unknowne Guest that desire to be private, and to leave thee the richer. Dost thou like this? The Host full of joy,
and

Is Master
of

*Pax Hom.
bona volum-
patit.*

and with a cheerefull countenance: *What else*, saith hee, *O my Lord, what else but this, with all my heart? Charge, call, command; I, and mine will doe what you require to the utmost of our powers.* This forwardnes of mind, this most ready will, the Angels those great Powers from above did seeke in this inferiour world, and that for our profit, that they might leave us farre richer then they found us. *And in earth peace, good will towards men.* So *Otho* the Emperour taking occasion to visit *Romualdus*, would not onely goe into his Cell, and tast of his victuals, but also in his poore and hard Bed would so great a Majesty lye. *Hier. Plat. l. 2. de bon. stat. rel. c. 37.* So other Kings and Princes turning sometimes into most desert Cottages, have made use of the fountaine onely, and bread almost as hard as stone for their Dyet, not without pleasure. And so Angels delight amongst us, is good will, and a right intention. But let us enquire of *Ioseph* also, with what intention

intention hee came to *Bethlem.*

O religious Housholder, most chaste *Joseph*, what seekest thou in this journey, so long, so difficult, especially the time so contrary? why travellest thou to *Bethlem*? all the Innes every where are taken up, not so much as a corner is empty for thee, thou art every way an excluded man; thou maist goe to a thousand houses to look bed and board, a thousand bars will keepe the doores shut, none will let thee and thy wife come in: Therefore rather goe backe againe, and dwell at *Nazareth*. Here no body will bid thee welcome, much lesse entertaine thee with a cup of Wine. *Joseph* full of most holy resolution: It is no matter, saith hee, that no habitation of men is free for me, therefore wee will make bold with *Castell*, neither truely did we take our journey hitber, to dwell conveniently and at ease, but that wee might obey the divine pleasure, we bent all our mind to this, that which we seeke, is obedience, thither will we follow, whithersoever the Will
of

Threshed

of God shall call us. But by your favour, O good Ioseph, you seeme to be beside the matter : This is not the Will of God, but the pride of the *Romane* Emperour. It may be *Augustus Caesar* desired to know his strength and power, therefore hee troubleth all Kingdomes and Provinces, that hee may understand how great he is, and be more proud by this occasion. On the contrary Ioseph : God, saith he, findeth this very pride of an Idolater, to bee a fit instrument to accomplish his owne Will. It is the Lord: let him doe what seemeth good in his sight. 1 King. 3. 18. Forasmuch therefore as *Augustus Caesar*, the supreme Magistrate, hath by Gods Providence made a Decree throughout the whole World, that every one should repaire to the City of their owne Tribe, therefore wee also undertooke this Iourney, that we might shew our obedience to this Edict: This is mine, and the Virgins intention committed to my trust, which we can as conveniently performe

forme in the pooreſt Cottage, in the vileſt corner, in a Stable, as in the Palace of King *Herod*, or *Annas* the High Prieſt. But aſke wee likewise the Bleſſed Virgin her ſelfe concerning the ſame matter.

O moſt Bleſſed Virgin, if I ſhall call thee the Mother of God, I ſhall lay all praife upon thee. Thou art that truly worthy Mother, at whoſe maiden Travell the Angels ſhould deſcend from Heaven. What I pray, divine Virgin, lookſt thou after in the native place of thy Lynage: or art thou ignorant? there is none acknowledges poore Kindred. And it is much to be feared leaſt thy Journey be taken in vaine, for the richer ſort of *Dauids* ſtocke have taken up every Inne of the City before hand: you muſt either live abroad in the ſtreets, or elſe returne. Never thinke that thoſe that be of your race will give place to you, there is none of them will come to ſee you, wee will ſend meate and drinke to entertaine you, which
will

Give
thee all
due praife

*Mortuus vi-
ves frequen-
ter, pauper
inter divites.*

Wearied

will bestow any honour upon you. None will bee knowne of your allyance, all courtesie is banished from hence already, nor any little Inne will receive you: They which bee poore are despised, though they bee never so good. And it is truely said: *A poore man amongst the rich, comes as welcome as a Ghost to the li-ving. Ver. monast. Trochaic.* Wherefore, O most entire Virgin, either the open street must bee thy house, or thou must take the same way againe, which thou camest. Hereunto the Child-bearing Virgin: My Ioseph, saith she, and I, seeke not after our Kinsfolke, and the honour of our Parentage, nor a convenient place to lodge in, but the one and only Will of God, which God hath declared unto us by *Augustus Caesar*. But, O most blessed Mother, give leave to a word, this seemeth not to be the will of God, but of a man which is an enemy to God, for that the poore are burdened so miserably and without cause is done by command of *Cyrinus* the President,

President, this is the man which disquiets and disturbs all Syria, this is he which calleth all men hither, and thither out of their dwellings. Whereunto the Virgin: But who, saith shee, hath permitted *Cyrinus* to doe that? I may thinke, say I, *Augustus Caesar*. The Virgin againe: Hath any permitted *Augustus Caesar*? God verily, I have answered. Here at last the heavenly Virgin: Therefore saith she, wee follow Gods permission of this man, we obey his pleasure, with this intention we undertooke this Iourney: We are not troubled with conceit of our Inne: *God will provide. Gen. 22. 8.* If men deny us place, perhaps beasts will not refuse us. Gods Will bee done. But let it please us, to enquire this of the most divine Infant himselfe.

O Infant wiser then any *Solomon*, O King of Angels, what seekest thou, may wee presume to aske, amongst poore exiles which thou maist not find a thousand times better among thy Citizens the Angels? What does

Rude for
rest.

When.
Winke

does it please thee for thy mind
sake to tast of strange and coun-
try fare, what does it delight
thee to change thy Heavenly
Tempe for this most horrid
wood? O Lord, the world doth
not know thee, and unl-lesse thou
discover thy selfe some other way,
it will tread upon thee with all
kind of contempt. Hereunto the
child Christ, either with a signe
onely of his eyes, or with teares
alone, gave answer enough to
this temse: I seeke not honours,
nor pleasures, nor desire any dainties
of Dyet, My meat is, to doe the
will of him that sent me, that I
may performe his worke. Ioh. 4. 34
It will be easie for mee to want all
other kind of meate, but that most
pleasant meate, that meate which
is truly mine I long for with all
greedinesse, this I seeke: this is my
end, this my intention. But as now
yee see me lye in the Manger, so
one day yee shall see mee upon the
Crosse. And all this shall bee done
according to the rule of my Fathers
Will. For as now my Father useth
the pride of the Roman Emperour,
and

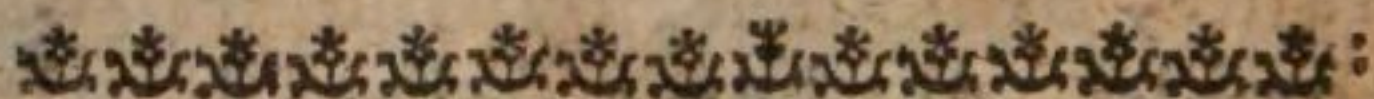
and discourtesie of my Kindred to that end, that I may be thrust low into this filthy Cave, so hee will use the envy of the Hebrew Priests, that hereafter I may bee lifted up upon an ignominious piece of wood. My meat is to doe the Will of him that sent me, because I seeke not mine owne will, but the Will of him that sent me. Ioh. 5. 30. Because I came downe from Heaven, not to doe mine owne will, but the Will of him that sent me. Ioh. 6. 38. This is the answer of Christ to us.

What therefore is that Good Will, whereunto the Angels give a blessing of peace? Saint Leo very rightly to this demand : *A Christians true peace*, saith he, is not to be divided from the Will of God. Wee must say unfainedly every houre : *Thy Will bee done*, O Lord, both in me, and in all men most perfectly, at all times, as it is in Heaven. This, O Christians, is Good Will, to desire this one thing in all things with all the heart : O Lord, thy Will bee done. This Will, this Intention of mind

the Angels commend. Truly
hereof Saint Gregory : *No richer
thing*, saith hee, *is offered, then
Good Will. Hom. 5. in Evang.*
This will begets true peace. This
will the Shepheards brought a-
long to the Cradle of Christ. They
would goe and seeke, they went
and sought out that very Infant,
whom the Angels perswaded
them to seeke, from hence grew
their mutuall consultations : *Let
us now goe even unto Bethlem,
and see this thing which is come to
passe, which the Lord hath made
knowne unto us* : And they came
with hast. This will that most
crafty Foxe, Herod the *Ascalonite*
wanted altogether, which pro-
mised that he would both come,
yea and worship him also. For-
sooth hee had come to cut the
Childs throat, not to kisse his
knees. Lastly, in this good will
and Right Intention consisteth
true peace and quietnesse. Doe
whatsoever thou canst, O Christi-
an, thou shalt find a thousand
troubles in all things else : there
is nothing any where so quiet as
it

it should bee without this good will. Distemper and innumerable disturbances by the body, by the mind, by friends, by Kindred, by Children, by Subjects, by Servants, by Office, by Businesse; troubles at home, abroad, at Church, in the world, in the waters, in the woods; troubles in recreations and pleasures themselves; aboundance of troubles will environ thee on all sides. And though thou composest all things for peace, notwithstanding thou shalt find peace nowhere but onely in this good will, which tyeth it selfe to the will of God in an insoluble Band. And this is Heaven out of Heaven, or the gate of Heaven. Peace Entry to men of a good will, good, constant, safe peace; true peace, and that none needs to repent. One may use that speech of the Vulgar in many other things: *I had rather have a good quarrell* A good staffe *then an ill quarter: if the spirit will* then an ill *make a league with the flesh, obey* stoole *the lusts thereof, cover every fault of stubbornnesse; a very bad peace,*
M a and

and farre worse then Warre and discord. Therefore there can be no good or safe peace to any, but onely to men of a good will and Right Intention.



CHAP. II.

157

*That the deed of a Right Intention
can bee recompenced by
God onely.*

THe rule over the Celestiall Spheres and Starres, over all orders of Angels, doth not equall the dignity of an Action coupled with vertue. For example, a halfe penny given to a Begger, but with a sound and right intention, how highly suppose you, is it esteemed in Heaven? Put all Kingdomes of the world together, both Turkish, and Indian, and Persian; Spanish, and French, with all their wealth, yea with all their pleasures, and yet thou hast not pitched upon the full price of that halfe penny. The reason hereof is most evident:

dent : all those things as they had a beginning , so they shall draw to their end, they are kept in with close bounds on both sides. But that halfe penny bestowed upon a poore Begger hath amounted to an eternall value. *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternall weight of glory.* 2 Cor. 4. 17. What canst thou call lesse , then that which is light and but for a moment ? So one sigh for God, one groane in earnest for our former offences, a cup of cold water offered to the thirsty (can I speake any thing lesse ?) doe obtaine an *Meane* eternall reward, and great above all measure : *They worke an eternall weight of glory.* The gold of all the Kings in the World brought together into one place, may all be easily examined by the Scales in the space of a weeke, nor indeed can it make an infinite heape : But now that encrease of a halfe penny, which we spake of, cannot bee weighed throughout all eternity, it is infinite. But how

*Et cum Deus
coronat me-
rita nostra,
nihil aliud
coronat quā
munera sua.*

comes it to passe that this halfe penny is so precious? By the grace of God, which *August.* most truely affirming, saith: Grace onely wor- keth all our worthinesse in us, and when God crowneth our deserts, hee crowneth nothing else then his owne gifts. *Aug. Epist. 105. ad sextum.* The grace of God ma- keth a marriage betweene God and the Soule. *Assuerus* the migh- tyest of Kings, which was Empe- rour of an hundred and seaven and twenty Provinces, was yet pleased to take *Hester* a poore Orphan maid, the kinswoman of a captive *Iew* to his wife, and made her a Queene: Nor en- quire thou the cause. This was his pleasure. Who now can deny the Children of *Assuerus* and *Hester* to be Heires of the King- dome. Our Soule being most poore of it selfe (when as wee are not sufficient of our selves to thinke any thing as of our selves, *2 Cor. 3. 5.*) yet God makes choyce of her for his Bride through the admirable benignity of his grace. From hence the In- heritance

heritance of a Kingdome is derived to our Children, that is, to our actions; from hence we shall hereafter *Be partakers of the divine nature.* 2 Pet. 1. 4. For the spirit it selfe beareth witnesse to our spirit, that wee are the Children of God, and if Children; then Heires. Rom. 8. 16, 17.

Therefore GOD onely can fully pay the reward of that halfe penny which we said, nor will by any other paiment, but himselfe. That Sun of Theology, for so the holy man understood very well, that God is the fittest reward for a good action. To this purpose Saint Paul most diligently adviseth us, saying: *I cease not to give thanks for you, making mention of you in my prayers, That the God of our Lord Iesus Christ, the father of glory may give unto you the spirit of wisdom, and revelation in the knowledge of him: the eyes of your understanding being enlightened: that yee may know what is the hope of his calling, and what the riches of his glory in the Saints.* Ephes. 1. 16. This the

Apostle incessantly prayed, *That God would give them the spirit of wisdom and revelation*, how that such a reward is assigned by God to every right action, as all the wisdom of Philosophers cannot comprehend. *Whosoever shall give to drinke to one of these little ones, a cup of cold water onely in the name of a Disciple, verily I say unto you he shall in no wise loose his reward. Mat. 10. 42.* The Lord proposeth here the most despicable persons, and the meanest thing, a cup of water not warme, for it could not be warmed without cost, but cold as it runs out of the spring. *Hee shall in no wise lose his reward*, which may rejoyce him for ever. They were very great gifts which two Kings did promise, but amongst their cups. *Assuerus* in the heate of wine: *What is thy Petition Queene Hester, and it shall bee granted thee? and what is thy request, and it shall bee performed even to the halfe of the Kingdome? Hest. 7. 2.* Herod assured the same in a manner to the Damosell which danced

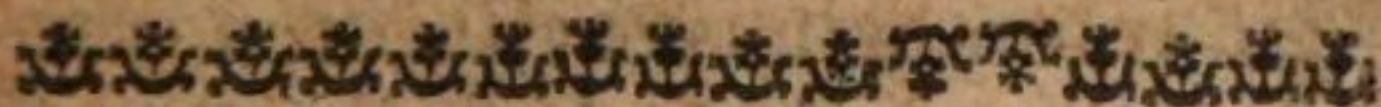
ced before him: *Whatsoever thou shalt aske of me, saith hee, I will give it thee, though it bee to the halfe of my Kingdome.* Mark, 6. 23 Behold here the greatest gift of a King, the halfe of his Kingdome, but such as shall not endure. God who is a more bountifull King, is ready to bestow his whole Kingdome which shall never have an end, even himselfe, for a reward of the least good worke that can be, of one halfe peny. *Hee hath called us unto his Kingdome and glory.* 1 *Thes.* 2 13. For the present God conferreth all things for the most part by his Creatures, by the Heavens, the Stars, the Earth, the fruites of the ground, by his Ministers the Angels. But hereafter, *When hee shall have put downe all rule, and all authority and power,* 1 *Cor.* 15. 24. then the Ministries of all created things shall cease, then God shall exhibit all kind of pleasure, to the blessed in himselfe, for a reward of their good deeds. *He shall bee all in all.* Therefore Saint Chrysostom judgeth him to bee a cruell tyrant against

gainst himselfe, which can bee contented with an other reward, then God. *Chrysoft. Hom 21. in Mat.* And surely such a one as this is more foolish then hee, which exchangeth the noblest Diamond for five farthings, or a few Apples.

If therefore for every good action there bee a reward decreed which is infinite, eternall, inexplicable, God himselfe : or that I may speake more plainely, if for every, even the least good deed an everlasting Guerdon is to bee expected : no marvell then that *Steven* would not sell his stones neither to vaine glory, nor to violence, nor to any of those Huckstresses, for none could pay a price worthy of them, but onely the Father of that Infant, whose Cradle was the Manger and Straw at *Berhlem*. But we most silly Babies (I have said little) most cruell tyrants against our selves doe sell so many worthy deeds for a poore apple, for an Oyster-shell, for a broken piece of Glasse, or a few painted trifles,

fles, yea for the short smoke of a
 little glory, for the light breath of
 favour, either to the eyes, eares, or
 tongues of those whom we desire
 to please. Thus all the wages is,
 to bee seene, to bee heard, to bee
 praised. How truly Saint Gre-
 gory: Hee that for the goodnesse
 saith he, which hee sheweth, desi-
 reth the favours of men, carrieth
 a thing of great and mighty worth
 to be sold for a sorry price: Hee
 asketh the rate of a little transitory
 speech, for that which might
 gaine him the Kingdome of Hea-
 ven. Greg l. 8 Mor. c. 28. ad fi-
 nem. For that cause Saint Paul so
 seriously exhorteth, saying: Ser-
 vants obey in all things your Ma-
 sters according to the flesh, not
 with eye service as men pleasers,
 but in singlenesse of heart fearing
 God. Whatsoever yee doe, doe it
 heartily as to the Lord, and not as
 to men, knowing that of the Lord
 yee shall receive the reward of the
 inheritance: for yee serve the Lord
 Christ. Colos. 3, 22. Therefore
 let us especially take heed of this,
 that we goe not about to approve
 our

our endeavours unto men alone, and serve their eyes and presence onely, but rather fulfill all the parts of our duty with a certaine singular Candor of mind, coupled with the feare of God. In which respect whatsoever we doe, let us doe truely and heartily, certainly perswading our selves, that we performe service not to men, but to God, the Author and Lord of all good things. And because we ought to bee sure and certainly acquainted, that the everlasting seat of the blessed is proposed as a Crowne, reward, and recompence to our labours and good endeavours, it is very meet, that all our intention bee directed to Christ onely, that these eyes of ours bee bent upon Christ, that we sell all our things most readily to Christ, who is willing to pay so liberally for them. To set them free from the mouth of the Dragon, and to enseat them in glory.



CHAP. III.

*How much a Right Intention is
impugned by the Divell.*

THat Apocalyptical Angell
Saint *Iohn*, saw a woman
clothed with the Sun, shod with
the Moone, crowned with Starrs,
and this woman in travaile. Be-
fore her stood a Dragon with sea-
ven heads, waiting while shee
brought forth, that hee might
take away her Child and devoure
it. But he waited in vaine for a
prey. For that woman brought forth
a man Child, and her Child was
caught up to G O D, and to his
Throne: and the woman fled into
the *Wilderneffe*, where shee had a
place prepared of God. Apoc. 12.
5. So the hunger-bitten Dragon
was deceived of his booty. It is
wonderfull to bee thought, how
much the Divell that wakefull
Dragon laboureth, what subtile
devices he useth about this one
thing,

thing, that hee may turne a good intention into an evill or unprofitable one : here the gaping Beast waiteth, whiles the young one is brought into the world, that hee may presently devoure it. Christ had scarce given a new Charge to Peter to execute his Office, when straight-way Peter turning him about, said: *Lord, and what shal this man doe?* Ioh. 21. 20. O Peter what I pray doe these things concerne thee? have a diligent care of thy selfe, looke to thy selfe. There is one which lyes in waite that he may interrupt the course of thy duty : *What is that to thee, follow thou me :* Let thine eyes waite upon mine, let thy feete cleave close to mine, follow thou me. That therefore wee may defend a good intention from the power of this seven-headed Dragon, wee must now unfold the vision of Saint Iohn, and shew withall, how diversly, and how sollicitously the evill spirit bestirs all his veines in this matter, that he may either take away or corrupt a Right Intention.

The woman which *Iohn* saw great with Child, signifyeth the Soule, which is in favour with God. All things doe service to this Soule, the very Starres waite upon it, the Sun and the Moone obey it, Heaven is made subject unto it. Such a Soule is never but in travaile with good desires, of serving God more faithfully and respectfully; neither onely is she in travaile, but hath issue also, and brings her holy purposes to effect, she is happily delivered, and gives the world a sight of most excellent deeds in all kinds. And as a great-bellyed woman is of a very dainty stomacke, and loathes many times those things that before seemed meere Hony to her, and longs for those that before were in her conceit like gall: So the mind of man great with chaste desires, abhorreth all the pleasures of the flesh, all the world; but in the meane time it embraceth all adverse things whatsoever, and the whole provision of patience with great affection. Heere the seven-headed Dragon watcheth,

eth, and layeth waite every moment, that hee may infect that mind, either with secret pride, or subtile avarice, or blind envy, or privy luxury, or againe with godlinesse, but glozing, or with any other faire-seeming, but sinister intention. So the Hell-armed Serpent stands gaping before the woman, ready to bee delivered. What therefore must the Soule doe in this case, if even by the least token a wrong intention bewray it selfe, what resistance must be made? Let the Child be snatched up to *G O D* and to his *Throne*, let the intention advance it selfe to the Creator by these wings of prayer. My Lord, I have done, and am about to doe this for love onely of thee. And let the woman fly into the Wildernesse. Let the Parent of this Child say: *I desire not, my Lord, to bee seene to be knowne, I affect not to be praised: I will not have it proclaimed in the Market, I will not have it commended for a mighty and rare thing, I would have this done so, as if I had done it in the remotest*

test desert, in the most desert Wil-
derneffe : So thou, my G O D,
knowest it, as thou knowest all
things : thou onely art a Theater
large enough for all my actions.

Cornelius the Centurion, that
approved Souldier to God above,
sent all his Sons and Daughters,
that is, all his good workes before
him into Heaven. Therefore the
Angell most courteously spake un-
to him, saying : *Thy prayers and*
thine almes-deeds are come up be-
fore God for a memoriall. Acts 10.

4. For hee was a devout man, and
one that feared God, and prayed to
God alwaies. Thus all his Chil-
dren were caught up to God, and
to his Throne, that Stygian Dragon
being deluded, which exceedeth
all Theeves, Pirates, Robbers
by many degrees. For this roving
Theefe is never but in hand with
his wiles, he observeth a Travel-
ler before he passeth by, and also
in his very passage. The Divell
is weary of no labour, many
times in the beginning of an acti-
on, sometimes in the middle, ve-
ry often in the end he endeavou-
reth

reth to pull a Right Intention in
 pieces, which Gregory eloquently
 setting forth: *For we must under-
 stand*, saith he, *that the old enemy
 pursueth our good workes three
 manner of waies*, that the very
*same thing which is done right before
 men*, may be spoyled in sight of the
 inward Iudge. For sometimes in
 a good worke he polluteth the in-
 tention, that every thing which
 followeth in action, may for so
 much not come forth pure and
 cleane, as he distempers it in the
 very Originall. But sometimes he
 is not able to corrupt the intent
 of a good worke, but opposeth it
 in the action it selfe as it were by
 the way side, that when one
 makes account he goeth out more
 secure, by setting vice privily to
 dog him, he may bee killed as it
 were by treachery. But sometimes
 he neither corrupteth the intenti-
 on, nor supplanteth by the way
 side, but entraps a good worke in
 the end of the action, and how
 much farther hee faines himselfe
 to be gone from the house of the
 heart, or the passage of the deed,
 he

*Subiuncto
 latenter vitio,
 quasi ex in-
 fiditis peri-
 cularibus.*

he waiteth so much more craftily to disappoint an action at the journies end : and by what meanes he makes every one that is not wary secure by thinking him farre enough off, thereby hee suddenly runs them through with a harder and more incurable wound. For so hee contaminates the intention in a good worke, because when hee perceiveth the hearts of men easie to bee deceived, he presents the aire of transitory favour to their desires, that in these things which they performe right, they may be enclined by the strength of intention, to covet base matters : whereupon it is rightly said by the Prophet under the similitude of *Iudea*, of every soule which is caught in the trap of a wretched intention. *Her Facti sunt*
enemies are the chiefe. Thren. 1. 5. hostes eius in
 As if it were apparently said : *capite.*
 When a good deed is undertaken not with a good intent, the adversary spirits are chiefe over it from the very first thought, and possesse it so much the more fully, as they have also dominion over
 it.

it by the beginning. Greg. l. 1. Mor. c. 19. initio. Yea, as Chrysostome hath moreover noted, The Divell sometimes by an evill intention distaineth workes even Laid up in now already committed to Gods custody. And if hee bee not able to hinder a deed by casting difficulties before it, he provoketh the intention, and endeavoureth to defile it. Nor yet doth his policy prevaile; hee sets upon it with diverse engines to disturbe it. Meither so indeed doth he effect what he would? he studieth to pervert the end of the action. Chrysost. Hom. 1. in illud. vidi dominum.

— Vsq̃ue
sequarte:
Nil habeo
quod agam,
et non sum
piger: usque
sequar te.

Horace telleth of a most importunate fellow, whom that he might send away from him, hee pretended diverse busineses to be dispatched here and there. But he most importunately answered this one thing, I will ever follow thee. I have nothing to doe, and I am not idle: I will ever follow thee. Horat. l. 1. Serm. Sat. 9 So the Divell which hath nothing else to doe, then to impugne and vex us, and is truely no sluggard, Hee like

like an individuall companion,
 continually mutters that — *I will
 alwaies follow thee, ever and ever
 will I pursue thee; ever will I hold
 and follow thee close: I will not
 be quiet, I will not cease, I will not
 give over, till I turne aside thine
 intention another way, that it may
 not goe so right to God; I will ever
 follow thee.* Surely hee doth so,
 whom he cannot delude by vaine
 glory, then he deceiveth by an-
 ger, or by sorrow, or impatience,
 or else by joy, or immoderate de-
 fire, or too much longing. There
 be a thousand waies to hurt. If
 paines succeed ill, it puts out of
 courage: what will be said of the
 matter? thou shalt bee nothing
 esteemed, thou shalt be a laugh-
 ing-stocke to all, this will cer-
 tainely be great hurt to thee. But
 if the matter fall out according to
 wish, the Orcinian Foxe is at Hellish
 hand againe. Behold the practi-
 tioner, behold his device! very
 well, excellently, passing well,
 he could not have done better,
 what has this or that man done
 like it? there is none that can
 come

come neare this deed, all men will commend it. So the blind body seemes such a proper fellow in his owne conceit, pleaseth himself so admirably : he carries his eares listening every where like a Bore what people thinke of him, to heare how they praise him : forsooth it is a great matter in the sorry judgement of the man, and a brave thing to bee pointed at, and have it spoken, this is the man. *Pers. Sat. 1. v. 28.* O poore Soule ! *His enemies are the chiefe, indeed.* The beginning and head of a worke is the intention. The Divell aimes at this marke, he throwes right against this forehead, as *David* did to *Goliath*. If this head be hurt, if a good affection to God bee corrupted or extinct, all the rest of the building tumbles downe. *David* greatly rejoycing that hee kept this head safe : O Lord God, saith hee, *thou strength of my health, thou hast covered my head in the day of battell.* *Psal. 140. 7.* *Pliny* reporteth, that the *Pelican* a most crafty bird, lives by roving upon the waters

*Et pulcrum
est digito
monstrare et
dicier hic est.*
Top

waters after this manner: Shee
 flyeth unto those birds which
 swim in the Sea, and catcheth at
 their heads with her Bill, till she
 plucketh up her prey. *Plin. l. 10.*
Nat. Hist. c. 40. Righteous men
 not much unlike to birds, have
 their habitation indeed on high,
 but they fly downe to the waters
 for their food, and dip themselves
 therein: they refuse not to un-
 dergoe cares, vexations, labours,
 diverse troubles; they carry these
 waves upon their backes, for no
 otherwise are good workes made
 evident; there is need of sweat-
 ing and industry. No body en-
 dureth want with vertue, unlesse
 his body feele it. No man pray-
 eth so as hee ought, unlesse hee
 watch, and excite his mind to
 attention. In this manner the
 godly get the nourishment of their
 soules. But the Divell, like a *pe-
 lican* assaulterh the head of these
 birds, Intention. Doth he see one
 praying? he plucks away the
 rule of a right intention, and,
 many, saith he, looke upon thee;
 let them goe now and say if they

Dive, dip
 them-
 selves

Till

can that thou art not a lover of Prayer. Does he see money in the hand for the poore? he snatcheth away the eyes after spectators of the almes, or draweth the eares to the beggers importunate cryes, that whiles hee gives almes, hee may give a reproach with it, and say looke here shamelesse Dogge, cease to barke. *Most men will proclaime every one his owne goodnes: but a faithfull man who can find?* Prov. 20. 5. Doth hee perceive in thee some charity, patience, obedience? presently hee seekes letters of commendation, hee takes up the least words of them that praise thee, and drops into thine eares: loe, thou art of a good repott, thy submission hath pleased this Lord; in good troth this is to be reckoned among thy praises. This hellish *pelican* fasteneth a thousand such gripes, whilst he wounds the head, and kills a right intention. Therefore in all actions, let that be diligently observed of the mind: *To God, and to his Throne.* Otherwise we shall not escape the Stygian *Pelican,*

can, unlesse every one of our Children, all our good actions, bee caught up to God, and to his Throne.

It is to be admired which is remembered among the acts of St. Severine Bishop of Coleine. (*Surius Tom. 5. die 23. Octobris. Severinus flourished about the yeare 400*) There was in the time of Severinus the Bishop an Hermit descended of a princely stocke, brought up in his youth to all kind of delights, who when hee was growne of ripe yeares for a wedded estate, tooke a Bride not unequall to him in meanes and blood. And now *Hymen* sounded over all the Court, and now the nuptiall Bed called upon the new married Couple, when on a sudden the Bridegroome being taken with great feare, saw a young man in a most beautifull shape standing close by his side, which spake to him with a cheerefull Countenance, and said: *If I should surely promise thee greater delights, and farre more illustrious beauty, wouldst thou follow mee*
N *whither*

Betroth
thee with

More then things excelling these. To whom
this

Surety

whither I goe ? I would, saith the
Bridegroome, if thou promise
promise thee, saith he, heavenly de-
lights, and immortall glory, if so
thou bee a man, and knowest how
to contemne these in respect of those.
The Bridegroome forth-with fild
with greedy ambition to enjoy
these promises, and taken with
love of the promiser : Behold the
man, saith hee, passe thy word,
and lead mee whither it listeth
thee, I am ready to follow. Hee
said, and did it : neither carried
away any thing else with him
of all his treasure beside a wood-
den Bottle. The Angell having
brought him following so coura-
gioussly into a place remote from
all company of men : Here, saith
he, bee free to God and thy selfe :
forbeare to care for any thing else.
So with-drew himselfe out of
sight. Vpon this Stage did this
new Actor play the part which he
undertooke exceeding well a long
time, where God and Angels be-
ing Spectators, hee followed his
austere

austere course of life very close
 for divers yeeres together, ex-
 haust in a manner with continu-
 all prayer, watching and fasting.
 At length a desire invaded the
 man to know, who should re-
 ceive an equall reward with him
 in Heaven, for he lead a life al-
 most inimitable. He was answer-
 ed from Heaven, *That the Bi-
 shop of Colein should bee like him
 in the Seate of the Blessed.* The
 Hermite wondering at this equa-
 lity of reward in such an unequall
 state of life, Hee beseecheth
 therefore very earnestly, that this
 man may bee shewed unto him.
 And without delay, the very same
 which had conducted him thi-
 ther, stood before him, and shew-
 ed the way whereby hee should
 come to the very place where this
 Bishop was. The Hermit thus in-
 structed, upon a solemne day
 came to *Colein*, and was present
 at divine Service, after Church he
 was admitted into the roome
 where the Bishop dined, to looke
 on. Here the Anchorite saw a
 feast, although not according to

Might
 have a
 sight of

Genium
liare.

sa- the profuse Genius of our Age,
yet sumptuous and liberall. This
the Bishop gave to the chiefe men
of the City of *Colein*. The plenty
of Dishes, the variety of dainties,
the great richnesse of Plate to
serve in, was in that age accoun-
ted an example of rare prodigality.
Here this same devout Spectator
began in mind to conferre with
himselfe : Have not I therefore
with my Canne of water, saith
he, with a piece of dry bread,
with unsavory rootes and hearbs,
by daily fasting, almost continuall
praiers, and forsaking all this
bravery of mine owne accord,
deserved more favour at Gods
hands, then this *Bishop* in so
great excesse? What doe I, if I
doe no more, then this prelate
which aboundeth so much with
riches and delights? O my very
good Anchorite, thou maist rea-
son perhaps discretely, but not
holily; heare I pray, and suffer
an answer of the Angell that
guideth thee, whose words are
these : *This Bishop, whom thou
seest, is lesse delighted with all his*

pompe

pompe of dainty Dishes, then thou
with thy wooden Platter. Vn-
derstandest thou this? That
man is truly great, which useth
earthen Vessels so, as if they
were Silver, and useth Silver so,
as if it were earth. *Sen. Epist. 5.*
Here the discreet Palmer acknow-
ledged, how that God would
weigh not so much the deeds,
as the intents of the doers, nor
value how much every one did,
as with what respect. Right
so it is : ———

*Qui quid agant homines, inten-
tio judicat : Omnes.*

*Intention is the Iudge to try,
What all men doe, when, how,
and why.*

And loe, how the Acheron-
tick *Pelican*, could not by all
stately aboundance extort from
Severinus, his Love and good in-
tention to God. This Bishop of
Colein, sent all his Actions, as it
were his Children before him,
to God, and to his Throne. And in

this Stratagem, he delivered from that most watchfull Dragon, whatsoever piety hee exercised. But whom may wee find imitating it? It shewes rare vertue indeed, not to be corrupted in the midst of riches, and pleasures, when the most rigid poverty that is, may find some occasion or other to offend a good meaning. For this other which betooke himselfe to the Wildernesse, being every way else an holy man, and of a most commendable life, neverthelesse had let fall some of his good intention, and better affection into his wooden Tankard. Wee doe after that sort even in the smallest things, let goe or gaine no small matter, according as our intention lea- neth either to the Creator, or things created. Satan hath very many snares and almost not to be descried, which hee placeth closely under foot to intrap a Right Intention. Our dainty- mouth'd senses, and too much selfe-love offer themselves of their owne accord to bee entangled in these

these Nets : it is sweet to them to be so taken. What action soever therefore of ours is not at the very first sent up to God, and to his Throne, is presently caught and devoured by the most nimble Dragon.

The Hebrew Prophet Ezechiel, saw foure living Creatures, whose wings and heads were lifted up towards Heaven: Their faces and their wings were stretched upward. Ezek. 1. 11. The upright both lookes and flight of these Creatures, put us in mind of no other then this very thing, that nothing whatsoever is safe enough from that Dragon, which flyeth not up instantly to God. It perisheth, whatsoever with- Preserveth drawes not it selfe by this meanes from the Dragons clawes. Thereupon Richardus Victorinus calleth him, which performeth good workes yet with an ill intention, a murderer of his owne Children. Here we meet with two things worthy to bee noted. Let the first thing in question bee, wherein doth the sap, kernell, strength

Nervous.
Maine
drift

strength and force, or the Master-veine of a good intention consist? whereat must we principally aime in this point, or what man ever had a good intention indeed? Christ the repairer of mankind, of whom his Father pronounced from Heaven: *Heare him. Mark, 9. 7.* This Master of ours, had chiefly three intentions. The first was of *Obedience. This Commandement* saith he, *have I received of my father. Ioh. 10. 18.* For the first moment that he put on man in the Virgins Wombe, his Fathers Sentence was objected to him. *Thou must be Crucified,* thy Father gives such charge. Christ most obediently submitted himselfe to this Decree of his Father. Hereupon it may bee truely said, The Saviour of the world did hang upon the Crosse foure and thirty yeares. For the intention of Christ went all his life long toward the Crosse, did cleave to the Crosse: *This Commandement he received of his Father.* The Second was of *Respect* to his Fathers honour: *For I,* saith hee, *seeke*

seeke not mine owne glory, but I honour my father. The third was, of Love and affection to his fathers Will. I saith he, doe those things alwaies which are pleasing to him, because so it seemed good in thy sight. Neverthelesse, not as I will, but as thou wilt, thy Will bee fulfilled. This three-fold intention is almost the very same in substance, but yet it may be perceived also in that difference. For it is one thing to doe any matter therefore, because it is so commanded; another, because it maketh for the honour of another, and another thing yet, because it so pleaseth another. Hee which is of this mind, to observe anothers will, and bee also at his beck, and offers himselfe freely, may say: What need have I to be bidden? I am none of them that are to be compelled by force, or power, or Law; I will doe this of mine owne accord, upon this perswasion onely, because I know it pleaseth him that is in authority, his desire is set upon it. And therefore I am as ready to

doe, as he to wish, his Will is to me instead of a thousand Commands. And this, I take it, is the top and highest point of every Right intention. And this was the intention of Christ our Lord in his life, in his sufferings, in his death; in all things: *His fathers Will*. Even as the father gave mee Commandement, so doe I. Ioh. 14. 31. The father which sent me, he gave me Commandement, what I should say, and what I should speak. And I know that his Commandement is life eternall: whatsoever I speake therefore, even as the Father said unto me, so I speake. Ioh. 12. 10.

Hereupon let that never depart either from our mouths or hearts: O my Lord, and my God, I offer my selfe, and all that I have to thee, to thy good pleasure in every thing. Or that: Even so Father, for so it seemed good in thy sight, even so Father, even so Father. Or this. Nevertheless not as I will; but as thou wilt, thy Will bee fulfilled. The other thing also in question is, and that most frequent amongst

mongst men of a doubtfull conscience, whom it troubleth and vexeth diverse waies. Thou maist heare many saying. *So I knew in what manner my case stood with God, that I were in favour, and Gods deare servant, whether my actions pleased that most wise searcher of hearts; so I were thoroughly acquainted herewith, most willingly would I performe whatsoever is required of mee.* O my good Christian, desirest thou to know this? examine thine owne conscience: Doe but weigh what manner of intention thou hast, how sincere and pure, for how much the more sincere and pure this is, how much the more conformable and nearely knit to the Will of God: so much better thou art, so much the more acceptable and dearer to God, never doubt it. Or knowest thou not, whatsoever men doe, intention judgeth them all? It is not possible, that thou shouldst be of a sincere intention, and good mind towards God, and yet not please God, unlesse thou wouldst make God unjust.

unjust. It is the voyce of God. *I love them that love me. Prov. 8. 17.* and I doe not conteine, nor can otherwise choose, but embrace them againe with a benigne affection, which are so well affected towards me:

Thou therefore, good Christian, have especiall care of this, alwaies most readily to attend the divine pleasure in every thing. Let Gods *Will* be both thy *Will*, and *Deed*. In this manner thou shalt wound the heart of God with the golden dart of Love. For this gaines such an interest in Gods favour, that wee may procure very much not onely by speaking and doing, but also by omitting and making holy day. *Lodovicus Blosius*, a truely pious Writer: If any one, saith he, resisteth his owne will even in the smallest matters for Gods sake, hee performeth a thing more acceptable to God, then if hee should raise (let it be marked) many dead men to life. So it is necessary that he bee ready prepared in all other matters, which would be of a Right Intention,

Intention, that if hee know any thing that God desireth, he also may desire the same, how opposite soever it be to his owne Will. To which purpose (as *Blossius* instructeth) let him frequently say with himselfe: *For thy sake, O Lord, I will not see that thing, when it is not necessary that I should see it: in respect of thee I will not heare that, I will not tast that, I will not speake that, I will not touch that.* Lord if my Cloathes, if my Dyet, if my Affaires, Labours, or that which I am in hand with, displease thee, I refuse not to bee covered with a course clout, to live with Bread and Water, to put away these and these things farre enough from me. But we, O how often doe wee both speake, and doe a great deale otherwise? you may heare him many times that saith: *I am at mine owne pleasure and disposing, what Controller need I feare? I am wont thus to doe; this is my custome: this cost is out of my purse; I feed upon mine owne Trencker: what doe I regard on others?*

Happy

thers? I will have it to be in this manner; no body shall appoint mee what to doe in this case &c. This is not to carry himselfe answerable to the Will of God. Therefore O thrice blessed hee, which with a most sincere intention, followeth the one and onely pleasure of God in all things. This man of all others escapeth the eyes and clawes of the ever-waking Dragon, and whatsoever he doth, hee sends before hand with safe conduct to God and to his Throne.



CHAP. IIII.

That the greatest enemy which the Divell raiseth against a Right Intention, is Vaine Glory.

THis Enemy of a Right intention is worthily to bee feared of all men: *Vaine Glory* steales away the rewards of

of all vertues, and turnes them to most grievous punishments.

Herod Agrippa, no degenerous Impe from the wickednesse of his Fore-fathers, slew *James* the Sonne of *Zebedee*, a most holy man, God passed by that: Hee cast *Peter* in Prison, neither was hee punished of God for this, hee added more outrages to the former, neither yet did God revenge that. But when he made an Oration, glittering in Royall Apparell, not to instruct the people, but for his owne ostentation sake, and the multitude gave a Shout: The voyce of a God, and not of a man, immediately the Angell smote him, because he gave not GOD the glory, and hee was eaten of Wormes, and gave up the ghost. Hee hath him sure enough. Hee tooke away a mans life, and God held his peace; hee would have stollen the glory from God, and here God riseth in his owne defence, and he was consumed of Wormes, and gave up the ghost. He paid so deare for Wind. *Augustine* rightly pronounceth against

gainst Herod. Lord hee that will be praised because of thy gift, and therein seeketh not thy glory but his owne, although for thy gift hee bee praised by men, yet hee is discommended by thee, because that out of thy gift, he sought not thy glory. Aug. in Medit. But he which is praised of men, when thou rebukest, is not defended by men when thou iudgest, nor shall be delivered when thou condemnest.

There are two speciall things to be found in all the Workes of God, Vtility, and Dignity: God would have the Vtility to come unto man, the Dignity hee hath reserved to himselfe. Even as a famous Painter easily yceldeth the Picture which hee made to another, accounteth that onely to be his, which hee writeth underneath, Protogenes invented it, Timander made it, Apelles drew it. So likewise God: and for that cause also hee ordained that the Offerings in times should bee made in this wise, that Flesh, Fruites, Bread, and pure Incense should be offered together, which hee

hee parted so liberally, that what profit soever was herein, it should turne to the benefit of the Sacrificers, he required the perfume of the Incense onely for himselfe.

And even as when two Merchants become partners, both of them layeth out upon Trafficke what their meanes afford : Or say that one findeth all the expences, another the paines, sometimes equall portions either of mony or Wares, the gaine which commeth by Trafficke they divide, it is wholly due to neither of them.

John the eye of the Lord, *John* 1. 7. affirmeth that the Saints have fellowship with God. This fellowship is entred into for that end, that eternall blessednesse may be obtained, thereby as it were game.

Not God alone maketh this Merchandise, nor man alone :

That saying of Saint *Austin* is well knowne : Hee truely which

made thee without thee, will not *Qui fecit te sine te, non* save thee without thee. God be- *salvabit te sine te.* stoweth all the charges towards

this trafficke, For it is God which worketh in us both to Will, and

to doe of his good pleasure. *Philip.*
2. 13. Man bringeth his industry
onely, what gaine soever com-
meth by this dealing, is to be di-
vided betweene God and man:
God is contented onely with the
honour and glory, whatsoever
wealth or happinesse there is, he
assigneth unto man. Let a good
division therefore be made: *Let
glory be to God in the highest, to
man peace, and the possession of all
good things.* He now that arro-
gates to himselfe, what is due to
God, dealeth most unjustly, and
deserveth to be turned out of this
fellowship, and deprived of all
his goods. *God Created all things
for himselfe. Prov. 16. 4.* This
Great Maker of all things, requi-
ring honour as it were Tribute of
all his Workes. *My glory, saith
he, will I not give to another.*
Esay 42. 8. This revenue a Right
Intention most truely paieth unto
God, the very same vaine glory
most unjustly taketh from him.
Can any man likewise endure
another most vainely boasting of
that which hee built, which yet
never

never came out of his owne purse. Why braggest thou proud fellow, which bestowedst not so much as Broughtest a stone of thine owne towards this Structure, any man may easily build at another mans costs. In like manner why doe wee poore wretches boast of our actions and good deserts, as it were of great buildings ? all the charges wherewith we build come from God, for our use, not for our report. Most apparently Christ : *Without me, saith he, can yee doe nothing. Ioh. 15. 5.* Why therefore doe we brag ? we are permitted to inhabit the building, the honour which followeth the fabricke of the House, is onely G O D S. Therefore, *Take heed that yee doe not your good workes before men, to be seene of them, otherwise yee shall have no reward of your father which is in Heaven.* And therefore Christ so solitiously adviseth us, because this vice of Cenodoxy, or vaine glory, is both very subtle, and also very hurtfull by this her subtilty. *Climachus : Cenodoxie, saith hee, hath an hand in*
Mat. 6. 1.
all

Peste

Bryer

all devices. For example, Doe I fast? I take a pride in it. If I breake off my fast, because I would not have it knowne, againe I am proud as it were of mine owne policy, if daintily appavelled, I am overcome of that disease. If I be poorly clad, againe I take a pride in it. If I speake, she vanquisheth me. If I hold my tongue, againe I am vanquished. Which way soever thou throwest this Bramble, it standeth with the prickles upward. *Clim. Grad. 21. de Cenodox. initio.* But such a vaine glorious man as this, is a true worshipper of Idoles, which seemeth indeed to worship and serve God, whilst he studieth to please not G O D, but men.

I said before that this vice is most subtile, and even so it is. Glory is despised very often, that it may be gotten, and from the very contempt of glory vaine glory springeth, and sometimes assaileth those most strongly, which seeme to have cast off all glory long agoe. I will determine nothing in this case out of mine
owne

owne judgement, A man of great
repute, a Divine of our age, dis-
courseth of this point as follow-
eth. *Hieron. Bapt. de la Nuz. a.*
Tom. 1. Tract. 2. part 2. de recto
effectu in Deum. It falleth out
not seldome, that a gallant Lady
taketh not so much delight in all
the bravery of her Sexe, or a
Knight in all his gorgeous attire,
as a poore ragged Monke sitting
close in a corner of the meanest
Monastery, pleaseth and applau-
deth himselfe, in his sorry Cloths,
in his torne and mishapen Hood,
his naked Feet, in his empty Cell, Bare
and his very victory over all kind
of Pompe. O wretch indeed,
whom Vaine Glory was not able
to deceive with honours, she de-
ceiveth by humility it selfe. Thus
vaine glory spareth no body, it
invadeth all sorts of men: but, as
Saint Basil saith, *It infecteth every*
good worke softly, sweetly, pleasant-
ly, insensibly, and before it be seene,
and spoyleth all the beauty thereof. Defaceth
Vaine glory is a sweet kind of thing
to the unskilfull, a sweet robber of
soules. Basil. de Constit. Mon.
Cap.

Cap. 11. Many doe privily seeke themselves in the things which they doe, and know it not. Kempis. l. 1. c. 14. v. 2. And oftentimes, saith Gregory, whilst the praise of men meets with a good worke, it changeth the mind of him that doth it, which though it were not sought for, yet it delighteth being offered. With the pleasure whereof when the mind of him that performeth well is let loose, it is quite dispersed from all vigour of the innermost intention. For hee which doth good things, and hereby desireth not to please God, but men, turneth the face of his intention downward. Greg. l. 1. Mo. c. 19. For that cause the holiest men that were, have defended themselves most vigilantly against it.

Scoreas

Laurentius Surinus reporteth, and, When as on a time, saith hee, Pachomius sate among the Seniors of his Order, a Monke brought two Matts which hee had made that day, and set them over against the place where they sate, that they might easily behold them, for hee hoped that hee should have heard of

of Pachomius. Behold the diligence of our Brother, which hath doubled his daily taske, and hath finished two Matts, whereas others make but one in a day. But on the contrary, *pachomius* expressing great sorrow for his vaine hunting after praise in this manner: *Fathers*, saith hee, *this our Brother hath wrought very hard from breake of day to this time, but he hath dedicated all his labour to the Diuell*, for indeed hee hath preferred humane praise before Divine. Therefore calling the man unto him, and chiding him in grievous termes, *When others*, saith hee, *goe to Prayers, take thou thy matts upon thy shoulders, and cry: I beseech you Fathers and Brethren, entreat God for mee miserable wretch, which have made more of two Matts then Heaven.* Hee did as hee was commanded. *Pachomius* afterward gave charge, that when others were called to Supper, this man that was more busie then needed, should stand with his Matts supperlesse in the midst of the roome. Neither yet *Pachomius*

Battered

Perceive

chomine thinking this to be satisfaction enough, hee commanded that the man should be shut up in his Cell, and sparingly fed five monthes together onely with Bread, Salt, and water: and prohibited that any should goe to aske how he did all the time of his confinement. c. (.Sur. Tom. 3. Die. 14 Maij.) With such engines as these vaine glory must be beaten downe, a mischief otherwise almost invincible, and which groweth out of vertue it selfe. Rightly Climachus: The spirit of desperation, saith hee, rejoyceth when it seeth vice to be multiplyed, but vaine glory when it seeth vertue to encrease. Observe diligently, and thou shalt see this wicked blemish to follow thee close even to thy death and grave. Clim. D. 1. Grad. 21. de Cenodox. He saith moreover: Hee which growes proud of the naturall part, wherein hee excelleth, imagine apprehension, cunning Reading, pronounciation, wit, and all other things which come unto us without our paines, be shall never enjoy the blessings which are above

above nature, for he which is un-
faithfull in a little, will bee un-
faithfull also in much. And surely
such is the servant of vaine glory.
Gregory said excellently to this
sence : Whosoever extolleth him-
selfe , for his beneficence to ano-
ther, incurreth a greater fault by
boasting, then he obtaineth a re-
ward by giving, and is made naked
whilst he cloaks the naked , and
whilst he thinkes himselfe the bet-
ter, becometh so much the worse.

Forasmuch as hee is lesse poore *Minus inopi-*
which hath no cloaths , then hee *est, qui ves-*
which hath no humility. Greg. 1. *tem non ha-*
21. Mor. c. 14. The Grecian and *bet, quàm qui*
holy Oratour Chrysostom, who *humilitatem.*

was most eloquent against this *Shewed*
plague, and lashing very often *himselfe*
at it in the Chaire : And how,
saith hee , can it bee other then
extreame folly, to seeke after the
praise of men, which are so corrupt
in mind, and doe all things rashly ?
whereas we ought to have recourse
to that eye, which ever waketh,
and to speake and doe all things,
with respect to the appointment of
that. For these although they com-
mend,

*Give at-
tendan-c*

Chry. Hom.
12. in 1. Ep.
ad Cor. Fine.

mend, nevertbelesse can helpe us as good as nothing. But he, if those things which we doe, bee pleasing unto him, maketh us both of good report and illustrious here, and in time to come bestoweth ineffable benefits upon us. His also are these: wherefore if thou desirest to obtaine glory, refuse glory, but if thou huntest after it, thou shalt goe without it. And if you please, let us sift out this speech also in those which follow this promiscuous course of life. For doe we call any in question of their credit? Is it not those which greatly desire it? Therefore they especially are the men which want it, as those which suffer innumerable reproofes, and are despised of all men. Againe, say I pray, doe wee respect or commend any? Is it not those that contemne and account nothing of it? Therefore these are they which inherit glory. For even as hee is rich indeed, not which wanteth many things, but nothing: so he is truly famous and honourable, not which burneth

neth with desire of glory, but con-
 temneth and maketh light of it.
 For this glory is but a shadow of
 glory. And indeed no body
 which seeth a piece of bread pain-
 ted, will lay hold on the Picture, **To eat it.**
 although he be ready to starve a
 thousand times. After the same
 manner therefore stirre not thou
 at all in pursuit of a shadow, for
 to follow a shadow is the part of
 one out of his senses. *Chrys. Hom Wit*
.29. in 2. ad. Cor. It is not possible,
 that any man can be Great, No-
 ble, and Valiant, which carrieth
 not himself free from vaine glory,
 but he must needs creepe upon the **Grovel**
 ground, and bring much to ruine,
 whilst he waiteth on this wicked
 Mistris, and more cruel then any
Barbarian. For what I pray can
 bee more truculent then shee,
 which then raves and rages most
 of all, when she is most of all re-
 verenced and observed? Not so
 much as Beasts are of this dispo-
 sition, but grow tame, by much
 gentle usage. But quite contrary **Handling**
 vaine glory, for she is quiet being
 contemned, but starke mad when
 she

Chrys. ibid

she is honoured, and takes Armes
against him which beares respect
to her. He which is brought in
bondage to vaine glory, can nei-
ther see what is profitable for o-
thers, nor yet for himselfe. And

*Hom. 35. in
Ep. ad Cor.*

that Chrysostom may confirme all
this that he hath spoken : *Vaine
glory*, saith he, is the Mother of
Hell, and doeth exceedingly kindle
that fire, and feed that deadly
Worme, and setting downe the rea-
son hereof, Other vices, saith he,
are brought to an end by death,

Becomes
of force

this obtaineth strength in the dead
also. Hom. 17. in Epist. ad Rom.
Looke upon a Tombe extraor-
dinary sumptuous, and you shall
perceive with what a subtile blast
it breathes forth vaine glory. O
foole, what doeth so ambitiously
desired memory profit thee? if
where thou art, thou art reviled,
and praised where thou art not.

No lesse elegantly Saint *Vale-
rian*, Bishop of *Masilia* : It is a
kind of folly, saith hee, that when
thou owest to another the benefit of
life, thou shouldst ascribe to thy
selfe the ornaments of vertue. Be-
hold

hold this man is puffed up with honour, another flattereth himselfe in the proportion of his body; this man imputeth wealth to his labour, that man assigneth his skill in learning to his studies. O silly people, all humane industry staggereth, where Gods Faileth helpe is not sought for: It is our part to desire good, but Christs to bring it to perfection. Hee hath lost all that ever he did, which hath ascribed the fruit of holines to his own vertues. *Valerian. Hom.*

II. *Fine hujus serm.* The case standeth even so, although thou hast all the excellencies that can be, Learning, Eloquence, Wit, Wisdome, Munificence, a coun- Fit for an
tenance befitting Majesty, if Emperour
thou season so grear things as these with vaine glory, as it were with Salt, thou maist imagine drops of Hony to run out of an iavenomed pipe, to the end that all beauty, opinion, love of former things might perish, by the onely vanity of glory, as it were by a confection made to poison one. Although thou bee a good
O 3 Singer,

Singer, a good Scribe, a good Painter, a good Champion, a good Poet, a good Oratour &c. yet if thou be an ill prizer of all these things, thou hast spoyled all : but now hee priseth these things ill, which contaminates them with vaine glory. And although vices sometimes bewray themselves in that manner, that they cannot possibly be denyed, yet there is some colour left, which wee may daube over our credit ; no body in this case is so slow of utterance, but he can readily put out : that man limpeth, stammereth, goeth wrong, failes in fight more then I, is blacker. So wee thinke our selves beautifull Creatures, if wee bee not reckoned among the most deformed.

Away

For all Honour and glory which men have bestowed upon them is wholly to bee returned to God, as to
1st Au-

After the people of Israel were brought out of Egypt, they set up the Golden Calfe which they had wickedly devised, to be worshipped for GOD, giving a shout withall : These bee thy Gods O Israel, which brought thee forth out of the land of Egypt. Exo. 32. 4.

Not

Not much otherwise doe they,
 which looke round upon them-
 selves with a stately brow as
 Masters of their owne workes,
 and whatsoever they effect by
 Counsell, Art, or industry, they
 will have accounted as it were for
 Gods. O Idolaters! *To God onely*
be honour and glory, proclaimeth
Paul, 1 Tim. 1. 17. To God
 onely, onely, onely bee honour
 and glory. The utility of good
 workes, is ours, the dignity Gods.
Agasicles was driven into exile by
 the people of *Halicarnassus*, be- *Sparta.*
 cause he did not Consecrate the
 three footed Stoole which hee
 won in their games to God, but *Apollo.*
 carried that gift home with him.
Herodot. l. 1. All the glory of
 every thing that is well done, is
 from God, and to bee given to
 God onely.

*Dijs te minorem quòd geris,
 imperas.*

*Huc omne principium, huc refer
 exitum. Horat. l. 3. ode 6.*

*Thou raign'st because thy deeds
to God doe yeeld.*

*Bring thy attempts, and Acts
both to this field.*

Notwithstanding wee are more Baby-like then any Baby, for even as Children doe so verily take themselves for others in their new clothes, that they are perswaded the best acquainted eyes be deceived by their fine apparrell: So we Children of fifty or an hundred yeares old, doe put on ambition upon the most trifling and vilest things that can be. That man boasteth, because he knowes how to use neater Complements, another because he is a dainty Carver of meate, this man because hee goeth more upright then others. There bee infinite sorts of ostentation. Nay we fall to dishonesty and shamefull trickes, and take a pride in our basenesse:

*Malus numerat scelestæ facta in
gloriam. Vet. Iamb.*

*The wicked counts the story,
Of all his heinous facts a glory.*

That man makes his brags that
he onely can carry most Wine of
all the company, another avouch-
eth himselfe to have excellent
skill in all kind of play : he pro- Games
fesseth himselfe a master of vila-
ny. Infants indeed, but most Babyes
wicked ones, and which Sacrifice
to *Zibulus*. *Zibulus* is reported
to have first found out the Dye.
He did not onely set up a stately
Image in honour of himselfe, in
the lap whereof a paire of Tables
was to be seene, but also would
have Sacrifice done to him by
Dice-players, before they went to
their game. (*Cyprianus de Aleato-*
ribus) In that manner the un-
godly, not onely devise how to
worke mischief with a cursed
kind of industry, but triumph
therein when they have the way
of it, And rejoyce greatly to doe
evill. *Prov. 2. 14.* Others take
themselves to bee a little wiser,
and offend with more modesty,
out of whose mouth you may

heare these reports : This Coun-
 sell was mine, it had never hapned
 so well to those Block-heads. This
 was my providence, my earnest
 care : Had it not bin forme, this
 businesse had never seene an end :
 they have reason to thanke mee, I
 brought this to effect : this is a
 point of policy indeed, but out of
 mine owne head : I know, if any
 man else doeth, how to play my part,
 I can tell very well, there is none
 like me in this kind : I am sure e-
 nough how much need they have of
 my helpe. There is that cryeth
 with a loud voice : I defie all that
 handie a Sword in this quarrell :
 That man, and I against all Coun-
 sellors : He, and I to all Doctors.
 This man, & I all knights that beare
 Armes : Another, and I dare all
 workemen to the contrary. O vani-
 ty, O idle dreames, O how much
 folly is in things ! What is more
 vaine, then the love of vaine glo-
 ry ? very well the Son of Sirach
 concerning these idle boasters :
 The hopes, faith he, of a man voyd
 of understanding are vaine, and
 false, and dreames lift up fooles.
 Ecclesiast.

O quantum
 est in rebus
 inane !

Lib. 2. *Intention.* 299

Ecclesiast. 34. 1. All the praise, favour, grace, honour, commendation of men, what else is it, then wind, aire, a blast, a bubble, smoke, vanity, a meere dreame? For if any man thinketh that he is something when he is nothing, he deceiveth himselfe. *Gal.* 6. 3.

When the hony is to bee taken out, the Bees are driven away with smoke. Vaine glory is a smoke, which the Divell overspreadeth, to carry away the dropping hony of good workes, as Basil said truely. The hate which Bees beare to smoke, signifieth, that they which make hony for God, are offended with nothing so much as the smoke of humane praises Basil. in *Ascet.* To that purpose said Isidore: *ponpe*, and *Pride*, and *Vaine Glory* have no agreement with heavenly light. *Id. pelesiot.* Epist 197. At the last day of all, these things not onely shall not profit, but shall doe very much hurt to many. For thou wilt blesse the righteous. *Psal.* 5. 13. Vpon which words Chrysostom: For what damage, saith he,

he, doth he receive, if men despise him, and all the people of the world, when the Lord of Angels commendeth and extolleth him. Even as, if he blesse not, though all that inhabite the Earth, and Seas commend, it profiteth him nothing. For even holy Iob, sitting upon the Dunghill, and smitten all over with filthy sores, and flowing with whole streames of Wormes more then could be numbred, and enduring that reproachfull usage, as he that was spitted on by his Servants, and had snares laid for him by his friends and enemies, and by his Wife, and was brought to that extreme poverty and hunger, and desperate sickness, was the happiest man alive, because God blessed him, saying, A perfect and upright man, one that feareth God and escheweth evill. Chry. Tom. 1. in Psal 5. propius faciem.

*Divinam minime assequitur;
qui humane servit gloriæ.
Esse queris gloriosus? gloriam
omnem d'spice.*

*Hee gaines not Gods report,
which mans applyes.*

*Wilt thou bee glorious? glory
quite despise.*

It was not the custome with Christ our Lord, to provoke his Auditors to laughter, and merry gesture, much lesse to perswade them to exeeffe, yet notwithstanding he permitted, nay hee commanded, for privacy when men fasted, to use Oynments after the fashion of the Country: *Annoynt thine head. Mat. 6. 17.* that with the sweet smell and pleasant countenance thy fasting may bee hid. *That thou seeme not unto men to fast.* The Pharisees when they used to fast, did interdict themselves all signes of cheerefulnesse, that they might make it apparent to all, how they were despisers of pleasures, and applyed themselves to hard and severe fasting. Our Saviour commands to the contrary, that we should alter nothing in the ordinary course of our life, to shew we fast, but rather after the manner of the place bee of a merry,

Fasting

merry, cheerefull, pleasant countenance, to conceale our abstinence, that wee may receive the reward of a secret and sincere worke at GODS hands. That therefore others may not commend our continency, let us rather use this outward alacrity: for it is better to bee anoynted and appeare beautifull, then to

Pretend

make a shew of abstinence, and desire to be seene, insomuch that many times to publish vertues Offices is to spoyle them. The praises of them that looke on, are flatteries, they are not praises.

Pliny reciting amongst other wonders: *Wee found*, saith he, *a Vine and a Pomegranate Tree, growing without leaves, which bare fruit upon the Stocke, not upon the boughes or branches.* *Plin. l. 17.*

Nat. Hist. c. 25. Good men, and devoted to humility doe in this manner, they keepe close their fruites, that is, their pious deeds, and take speciall heed that the rumour of them run not abroad. So their vertue is safer, and lesse obnoxious to the treche-

Spread

ry.

ry of Divels, which run desperately all in a Troupe to the breaking up of wares. Wilt thou advance thy vertues? bewray them not. Disclose Live to thy selfe, and bee farre from desire of a great name.

*Vive tibi, &
longè nomina
magna fuge.*

Travellers, that what Gold they carry they may keepe, doe they not sow it up in their shooes, or hose, in their doublet, girdle, cap, or put it into a hollow staffe, nay after all use trickes to lay it up in their bellies, as the Jewes formerly did at the siege of *Hierusalem*? is there any need to hide such precious metall in this manner? for this very reason it is never free from enemies, because it is precious; that it may bee kept, it is kept close: *Gregory*: *There is no other way, saith hee, for him which feareth to be robbed in his journey, then to bide the wealth which hee carrieth.* (*Greg. l. 8. Mor. c. 30.*) In the very same sort it is extreame dangerous to expose the pious actions which one goes about, I will not say to other mens eyes or cares onely, but even to his owne.

So.

So Ezechias the King of Iudah, lost his treasures, because he shewed them. Hierome very excellently admonisheth: and, Let every man, saith hee, call his owne heart to account, and hee shall try by experience all his life long, how rare it is to find a faithfull soule, which doeth nothing for desire of glory, and vaine reports of men. Nor indeed doth every one that fasteth, presently fast for God, or that stretcheth out his hand to the poore, lend to God, vices are at the next doore to vertues. It is a hard matter to bee contented with God onely for the Iudge. Hier. Contra Lucif. c. 6. With Hierome agreeth Iohan. Sarsberiensis, Bishop of Chartres, a man extraordinary learned, who describing the pedigree of vaine glory: If vaine glory, saith he, set spurres to any man, he must needs run headlong through most dangerous vices. This is that forsooth which is accounted a noble vice, and doeth so flatter the fraile disposition of men, that it is scarce a stranger to generous minds, for it cometh also of noble descent, and

Exceedingly

and knoweth not how her expences
goe on, untill she fall headlong from
that height, which she aimed at.
For so vices proceed one of ano-
ther. But now vaine glory fastneth
her Originall root in vertue it selfe,
for wherein every one is more excel-
lent then others, therein, unlesse
Grace sit Moderatour, he takes the
more easie occasion to be proud. Yet
there is scarce any which insisteth
not upon vaine glory, and coveteth
not that praise, which is of men.
Hercunto some take their way by
vertue, some by a shew of vertue,
others by the helpe of nature or
fortune. *Sarisb. l. 8. Poly-* *Natures or*
crat. c. 2. *Fortunes be-*
nefit

The ambition of glory, is the
disease of men in prosperity.

That Light of the Church,
Gregory the Great, lamented this
disease privately with himselfe,
nor deploring the same without
teares: Whilst I looke exactly,
saith hee, upon the very roote of
mine intention, then I know
thereby that my desire is chiefly to
please God. But with the same
intention whereby I study to
please

please God, the intention of humane praise, by stealth I know not how, intermixeth it selfe, which when not till afterwards and slowly I perceive, I find my selfe to doe otherwise, that which I know I meant otherwise at first. For so many times whilst our intention is rightly begun in the sight of God, the intention of humane praise overtakes it, following close by undiscovered, and as it were laying hands on it by the way. Even as meat is taken indeed for necessity, but in the very eating, whiles greedinesse creepeth upon us unawares, a certaine delight is joynd with our eating. Whereupon it falleth out for the most part, that the refectiō of body, which wee received for healths sake, we turne to gluttony for pleasures sake. Wherefore we must confesse, that our Right Intention which striveth to please God alone, an intention which is lesse right doth sometime accompany by subtilty, which out of Gods gifts, endeavoureth to please men. So that if wee bee
strictly

strictly examined from above concerning these things, what place of salvation remaineth among the same, forasmuch as our evils are pure evils, and the good things which wee beleieve our selves to have, cannot by any meanes be purely good. *Greg. l. 35. Mor. c. 16. et ult.* Thou maist object: Why therefore did God give man a desire of glory, if all glory must bee refused by man? Why doe men of great worth take such paines to obtaine glory, if to obtaine her be a hainous offence? My friend, we condemne not all glory, but that which is inordinate, and unlawfull, which insinuates it selfe every where with a pleasing, but thievish behaviour, doing this, that the man which is covetous of glory, may seeke to get glory by the vertue which he wanteth, or by any other thing, whereunto such a reward belongeth not. As thou knowest; Glory is the shadow of vertue, and followeth men whether they will or no. *Senec. Epist. 79. Fine.* But wee hunt

Goodnes

*Gloria umbra
virtutis est,
in viros etiam comita-
tur.*

hunt after this shadow too carefully, and embrace too greedily: we expect glory not of God, but of men, and convert the same when it is gotten, not to Gods honour, but our owne. *Seneca* said most truely: *O how ignorant are men which covet glory, What is it, or how to be sought for?* *Senec. Ep. 95. Fire.* And tell I pray, in what part of the world, and among what people desire of honour is to be found every way moderate? A rare thing indeed — and farre rarer then a white Crow. It is easier utterly to refuse glory, then to seeke it rightly.

*Cervus quic-
que rarior
albo —*

Familia

So this aire hath sometimes blowen upon even the holiest men and women, but it hath blowen upon them onely, not infected, or cast them to the ground. Surely *Dominick*, (that illustrious Star of his most ample Order) did strive manfully against this pestilent aire. For when at *Toulouse* he hath turned many unto Christ, yet he rather settled his abroad at *Carcosa*. Being demanded the cause thereof: *Because*, saith he,
many

many honour me there, but here all
 contest with me. The holy man
 beleevved that it was safer dwel-
 ling in the midst of peoples hate,
 then among blandishments and
 faire reports, and had rather ex-
 pose himselfe to bee slaine with Wounded
 the darts of vexation, then vaine
 glory. (*Vita ipsius. l. 4. c. 10.* The
 repulse of honour, is great emi-
 nency of glory. It shewes rare
 vertue, for a man to doe great
 matters, and not know himselfe
 great, that the sanctity which is
 manifest to all men, should lye
 hid onely from the Author. There
 is nothing harder then to spurne
 at all glory. Yet for all that it
 hath bin nobly triumphed over by
 women also.

Sarah a Prioresse of holy Vir-
 gins, being a maid of marvellous
 sanctity, was assaulted thirteene
 yeares daily, by an uncleane spi-
 rit, nor would Satan in this lasci-
 vious humour be otherwise satis-
 fied, then that she should confesse
 her selfe a woman, and yeeld to
 be sweetly wounded. But the Vir-
 gin most stoutly resisted him, nor
 ever

ever admitted the enemy within her doores, alwaies keeping safe the fortresse of her chastity. The Divell therefore plotted to worke his purpose by another stratagem, that whom he could not by lasciviousnesse, he might undermine at leastwise by vaine glory. Nor did the crafty enemy doubt, but to wound her mind not fearing this weapon, with a stroke that shee should never feele. Therefore it was his pleasure after the manner of the *parthians* to attempt the Victory by flight, that whom by standing he could not, he might overcome by running away. For that cause the Orcinian sprite appeared openly to her, and as if now he purposed to bee gone without hope of victory, began to cry out with a horrible voice: Thou hast overcome me *Sarah*, thou hast overcome, thou hast overcome me. But the maid not ignorant how to avoyd this weapon also: Not I, saith she, have overcome thee, but my Lord Iesus. This is true glory, to transferre all glory to God, as a thing not

not belonging to us. No body
promiseth himselfe a booty from
hence without offence.

The Hawke, as Fables tell,
derided the Wren, that Bird
which useth the water side, that
whereas it was not unlike him in
colour, yet had such a degenerous
stomacke, that it had rather live
upon Wormes, and sorry victuals,
then feed upon the sweet flesh of
other birds. To whom the Wren:
There is no reason, saith he, that
thou shouldst so much as rejoyce,
my Brother, for the good cheere
which is none of thine owne, and
which thy unjust prolling gets
thee. I that am contented with
meaner dyet, enjoy greater peace
then thou, and the time will
come perhaps, when you shall
pay deare for your dainty belly,
and shall repent too late that ever
you tooke up these hunting sports
without right or reason. This
Bird might have seemed to bee a
Prophet. For not many dayes
after, the Hawke in the very
midst of his game was taken by a
Country man, whose Pidgeons
hee

he pursued, & hanged out at a high Tower in the manner of other birds, for a terrour to the rest. The Wren saw the Corpse hanging in the aire a great way off, and presently flying unto it, O my Brother, saith he, how much better hadst thou provided for thy life, to gather Wormes for thy meat as I doe, then to follow other mens Fowle, and be made a laughing-stocke to all birds. If thou wouldst not have gone a hunting, thou mightst have beene alive still.

*Mutato nomine de re
Fabula narratur.*

O wretch, O vaine Glory-hunter! Change but the name, and the Fable is told of thee. Thou art that Hawke: but why doest thou hunt after flying reports and rumors, why applauses and gratulations, why favour and credit, why flattering speeches and commendations, why popular fame, and specious Titles? No Law permits thee, O Hawke, to fly at this Game. This is not glory, which thou seekest, it is not, thou followest after shadows of Glory, and indeed false, and that

that to thy destruction. How much happier were it for thee to imitate the Wren, and to feede upon wormes ; I say, those, which thy Sepulchre, whether Grave thou art ready to goe, encloseth. Let these
 Thinke thou of these wormes, Wormes fill
 and thou shalt easily despise other up thy
 folkes birds, the praises of men. thoughts
 Most remarkably *Austin* : It is better, saith he, to thanke God, but for a small gift, then thy selfe by other courses for a great one. (*Aust. Epist. 32. ad Paulinum*)
 Dost thou hope for any thing truely great, or everlasting in this world? here is no continuall possession. Honour gotten by armes, by learning, by wealth, by industry, by deceite, yea by vertue it selfe, vanisheth sooner in a manner, then thou canst fully enjoy it. All the glory of man is but like the Solstitiall Flower. *Floris Solstitialis.*
 To what purpose dost thou heape sweat upon sweat? so fugitive and inconstant is all praise and favour; it is not held by the body, nor so much as by the wing, and cannot likewise be stayed by
 p force,

force, no more then the swiftest Torrent. Why therefore dost thou let fly thy thoughts upon credit and commendations? knowst thou not that all things which mortals possesse are unstable, and how much the more thou hast obtained, so much the more brittle and dangerous thy estate is.

Vitam agit leporis quicunque vanus auceps gloria est.

*Hee lives in feare most like
a Hare,
Which gapes to see vaine glories
Heere.*

And although the event be answerable to thy wishes, and fortune put thee in possession of the things thou hopest for; how great will these be, and for how long? perhaps to morrow, perhaps to day, perhaps this very houre thou shalt be laid along for a tale to posterity, and a prey to wormes. Pliny reporteth, that on the utmost borders of India there inhabit the people called *Astomi*, having

ving no mouth, their body all hairy, clothed with the soft downe Cotten of Trees, living onely by brea- leaves thing, and the smell which they draw at their nostrils. *Plin. 9. nat. Hist. c. 2. propius finem.* The *Cenodoxatt* or people desirous of vaine glory, have no mouth, where-with either to render due thanks to God, or seriously to commend well deserving men, they are starke naked from the ornaments of true honour, and have nothing besides haire and leaves, that is, the refuse of humane praises; they live onely by breathing, even by the aire of a little vaine glory, which they draw in at their nostrills, forasmuch as they want a mouth, and never fare more daintily to their mind, then whilst they are commended. Others which have a mouth and face, doe then blush and shew signes of bashfulnesse most of all, when this aire is set before them most abundantly for their dyet. Very well that truely religious Writer: *He that desireth, saith he, everlasting and true glory, careth*

not for temporall. And hee which
 seeketh for temporall glory, or con-
 temneth it not in heart, is mani-
 festly proved to beare the lesse love
 to heavenly: That man enjoyeth great
 tranquillity of mind, which regar-
 deth neither praise nor dispraise.
 Tho. de Kemp. l. 2. c. 6. n. 2.

*Glorie umbra, est parva magni,
 pusilla maxima:*

*Si compendio assequi vis gloriam,
 contemito.*

Monost. Trochaic.

*Great to the little, little to
 the great*

*That shadow seemes, which
 waites on glories seat.*

*Wilt thou obtaine all praise
 in one?*

*The most praise is, to cover
 none.*

Thou art in an empty Theatre,
 and that a very narrow one, why
 dost thou expect applause here?
 lift up thine eyes to that high and
 most ample Theatre of Heaven,
 and thou wilt scorne these ex-
 treame

treame cold applauders.

*Auctior redit, spreta in tempore
gloria.*

*That glory growes to greater
head,
Which under foote in time wee
tread.*

Is it not? because as by rash judgement, so by vaine testimonies men offend very frequently, with whom this is a customary *Solemnis* errour, to dispraise things worthy to be commended, and to commend things worthy to be dispraised. Thereupon the Christian wise man: *I will not bee praised,* saith he, *by them, whose praise is discredit, neither doe I feare to bee reprehended by them, whose reproach is praise.* Is it not? because many times we please them least of all, whom we hope to please most. Herodotus. (l. 6. ante finem.) relates the Story, how Agarista the daughter of Clisthenes, was desired in marriage, by the sundry suites of many. There strove
P 3 amongst

amongst the most flourishing youth of *Greece Hippocrides*, the Sonne or *Tisander*, who, as hee perswaded himselfe, was second to none in the most skilfull grace of dancing. Therefore to obtaine the Bride, he thought it necessary to spend all his Art upon that exercise, and he exprest marvelous strange motions. He displeased many, especially the Father of *Agarista*, who when the lesson was ended : O *Hippocrides*, saith he, thou hast lost thy Wife by dancing. When in the meane time the foolish young man tooke himselfe for the skilfullest of them all, and that the maid was due to him onely. So wee silly Creatures, are very often deceived with a credulous perswasion, when we believe we please others so exceedingly, because we are so pleasing to our selves before, that every one seemes a miracle in his owne eyes. Some Preacher or other supposeth himselfe to have spoken notably, and none was taken with it. A Musitian imagineth, that all will applaude him, and

and no body praiseth him. A Painter is mightily pleased with himselfe, for the curiousnesse of his worke, and many find fault with it. A Captaine in warre, expecteth Crownes and Triumphs, and is scarce lookt upon with favourable eyes. A Courtier dreameth mighty favours from the Prince, and is at next doore, to be turned out of the Court. The master of a Play hopeth for I know not what applause, and the Spectators shew disdain. The Parasite, the Flatterer, the Iester thinkes to make all merry, and none so much as laugheth. Some *Iopas* with his curled haire, or *Hortensius* tricked up to an inch, promiseth himselfe admiration, and praises, and all scoffe test fashio-
Garlands
In the nea-
test fashi-
 him. So silly wretches wee turne on their stomacks oftentimes, whom we hoped to allure most of all with our fopperies. We loose the Bride by dancing.

Demosthenes before he was famous for Greeke Oratory, is said to have affected the grace of curious apparrell: for he knew that a

*Purpura.*Makeprooffe
hereof*Chryf. Hom.*
3. in 1. Epist.
ad Tim.

lawyer is sold by his habit. But after he had obtained the renown of eloquence, being contented with a meaner Gowne, he used to say, that he desired to be a glory to himselfe, by himselfe rather, then by his cloths or exquisite attire. For whom his owne honour extolleth, other mens basenesse presseth not downe, and whom his owne basenesse throwes to the ground, other mens honour lifteth not up. That commendation is begged, and no credit to any man, which is sent for altogether abroad. This I seale up in *Chrysostomes* words: The glory of this present time is both none, and also as uncertaine as the waves: and if it continue for any space, is at length suddenly extinguished.

*Sequitur fugientes gloria, sequer-
res fugit. Monost. Trochai.*

*Glory followes them that fly her,
But flyeth them that would come
nigh her.*

Buc

Lib.2 *Intention.* 321

But it is hard, thou sayest, not to love, not to follow glory, even this which is vaine and fruitlesse. All men have a strong opinion, and conceit of their owne worth, and there liveth in the best men that can bee the sting of I know not what glory, which very seldom dyeth so fully, that no seeds remaine behind, which being nourished grow not up to beare leaves and fruit. Ah, how often doe we labour rather for credit then conscience? Ah what a company have overcome all kind of adversity, which were shamefully overcome by vaine glory? We returne esfoones unto our selves, and are resolved into our owne credit. Men put off the desire of glory last of all. And where I pray maist thou find them, which turne their backes to all Glory? All of us openly detest pride, yet we heare Songs in our owne praise without any wound in our eares. The love of vaine glory is approved by no body, when in the meane time this sticks fast to all, which all are displeased

And our eares are never wounded

P 5

pleased with. And many times while we forbid our selves to bee praised, we silently invite, that he which began, should not so quickly give over : It is a hard matter to abhor glory, to make no account of praise, nor favour of him that praiseth, is hardest of all. No man was ever refractory against his owne glory. Herein yet farther Chrysostom agreeth to my mind : How therefore, saith hee, shall we be freed from this hard servitude ? If we shall affect another glory, namely that which is true glory. For even as those that are led with fleshly desires, another faire face being scene, doth separate from the former : so likewise those that are deeply in love with this glory, that faire heavenly glory, if it bee lookt upon, can draw away from this. A man covetous of vaine glory, is like to them which endure tempests, alwaies trembling, alwaies fearing, and waiting upon I know not how many Masters. But he that is out of this slavery, is rightly compared to them, which being set in the haven, doe now en-

Are wea-
ther-beaten.

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joy their full liberty. But the other
not so, but to as many as hee is
knowne, so many Masters he hath,
being constrained to serve them all.
Chrys. Hom. 17. in Epist. ad
Rom. circa finem.

*Univerſis ſinguliſque ſervit ſer-
vus glorie.*

*He that waites on Glories
Throne,
Serveth all and every one.
Vetus Troch.*

Amongst these one that was
no small Lord in Court: (I name
him not, but Floresta, who writes
of him) Hee met with a certaine
man of the Kings House, to
whom with a disdainfull coun-
tenance: Sirrah, quoth he, what
speech of me in the Court? The o-
ther blushing at it: None, quoth
he, my Lord, neither which ma-
keth to your praise, nor against it.
This heard the man most greedy
of glory, which believed that
every ones mouth was taken up
with him, and scorning to be no-
ted

Athen.

ted by them that stood and looke
on, presently began to Cudgell
the fellow thinking no hurt; after
the blowes, he commanded that
fifty pieces of Gold should be gi-
ven him, whereunto hee addeth
these words himselfe over and
above: Now thou hast matter
both of praise and dispraise; make
use, and apply it in the Palace.
Wilt thou call this man Lord of
himselfe? hee serveth a thousand
masters, whosoever glory. Nay, he
is all mens servant, whosoever is
glories. For:

*Gloria servire, mentis non nisi
abjectissima est:*

*Gloria servus nihil rectè inchoat,
nil perficit.*

To serve glory is the kind
Of no other then the basest mind.
Who on glory doth attend,
Nothing begins, nor rightly brings
to end.

Rightly, least the end should
not be answerable to his begin-
ning. One thing therefore, saith
Chrysostom,

Chrysostom, let us have an eye un-
 to onely, to that let all our intentions
 be directed even which may wee
 may deserve to be praised at Gods
 mouth. Does not that or that man
 praise thee? thou loofest nothing
 thereby: and if any one discom-
 mend thee, thou art not a jot hurt:
 for whether it be praise or dispraise,
 it receiveth gaine or losse onely from
 God. As for all humane things,
 they are utterly vaine. Truly, most
 vaine. This was the mind, this
 the Doctrine of our Saviour Iesus
 Christ, whose learning when the
 Jewes wondred at, and said:
*How knoweth this man letters, ha-
 ving never learned?* Hereunto the
 true Master of Humility: *My
 Doctrine*, quoth he, is not mine,
 but his that sent me. Ioh. 7. 16.
 So when he wrought Miracles,
 and healed men of most desperate For the
 infirmities, hee charged that most part
 they should tell no man. This
 was done for our instruction,
 that if we would glory, wee should
 glory in the Lord, for not he that
 commendeth himselfe, is approved,
 but whom GOD commends.

326 Of a Right

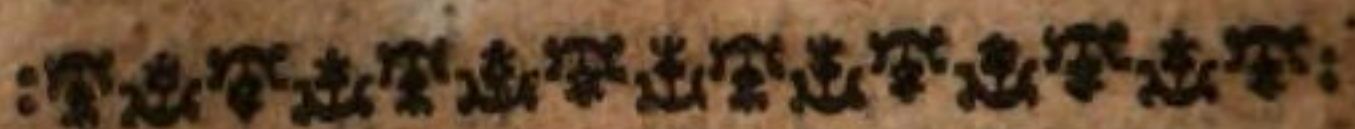
2 Cor. 10. 18. Therefore, as Seneca very excellently hath admonished, Let the conscience bee discharged, let us take no paines at all for Fame. And accordingly Annæus compelling himselfe hereunto: I will doe nothing, saith he, for love of opinion, all things for conscience sake. Sen. l. 3. de Ira. c. 4. 1. et de vit. beat. c. 20. Bernard confirming these things in fuller tearmes: Our Intention, saith he, shall be pure, if in every thing that we doe, we seeke either the honour of God, or the profit of our Neighbour, or a good conscience. God in times past decreed under paine of death, a thing at first sight of small moment, that none should burne perfumes appointed for the service of God in any prophane use: You shall not make to your selves according to the composition thereof. It shall be unto thee holy for the Lord. Whosoever shall make like to that, to smell thereunto, shall even be cut off from the people. Exod. 30. ver. 3. 9. 38. Glory is a precious perfume, but it is due to God, and to him onely.

*Nihil opini-
onis causa,
omnia con-
scientia fa-
ciamus.*

Ordained

onely. What man soever thou art, beware to touch these Odours, it is a matter of death : *To God onely be all honour and glory.* With a vigilant care therefore, saith Gregory, in all things that we doe, we must weigh our intention, that it may aime at nothing Temporall, in whatsoever it performeth, but fixe it selfe wholly upon the solidity of *Eternity*, least if the building of our Actions have no foundation to stay it, the earth may sinke, and bring it to confusion. (*Greg. l. 28. Mor. c. 6. propius finem.*) Whosoever loveth a good intention, must needs hate vaine glory, or else he makes no great account of Heaven.

We have treated at large concerning this plague of a Right Intention. But the malignity of this Rancour disease which is so obstinate and common every where, requireth that we discourse farther of the very same, in the Chapter following.



CHAP. V.

*Finally what Vaine Glory is, and
how shamefully it murdereth
a Right Intention, un-
lesse it be pre-
vented.*

Vaine Glory is a huge Rocke,
upon which there are scarce-
ly any men, but either suffer ship-
wracke, or at least damage. What
Marriner is there so skilfull, which
can take heed enough, not to split
his Vessell upon this Rocke? And
looke how diverse vaine glory is
in her selfe, so many severall
names she hath obtained of an-
cient Writers. Basil: Let us be-
ware, saith he, of that sweet Spy
of spirituall Workes, that pleasing
enemy of our Soules, that moth of
vertues, that most fauning robber of
good deeds, and that same paitresse
of poison, in a bony colour. (Basil. de
constit. Mon. c. 11.) Fit Titles
for

for us to bestow. *The sweet spy*,
saith he, *of spirituall Workes*, like
to treacherous *Delilah*, which
with soothing blandishments be-
reaved *Sampson* of his strength,
and delivered him to his enemies.
The Soules pleasing enemy, and kil-
leth the more cruelly, the more it
delighteth, and as *Cyprian* aptly :
Whilst it lifteth up, it pulleth *Dum extollit*,
downe; and woundeth, when it *emollit; et puln*
healeth. *The Moth of Vertues*, *git, cum un-*
Vaine Glory. And withall as out *git.*
of the more precious Garment, is *Salveth*
bred the stronger Worme, which
teares and gnawes about her Pa-
rents, so out of the nobler vertue,
proceedeth the vainer glory, and
more pernicious, the death of her
mother. *The most flattering robber*
of good workes. She allureth, and
delighteth, shee provoketh, and
perswadeth, that she may mur-
ther, and despoile the soule of his
goods. *The Painter of Poyson*.
Ah! what man is so religious
and holy, that hee can espy and
beware of all her treacheries?

But how audacious and hurt-
full this vice is above the rest,
egregi-

Contriver
of plots

egregiously Chrysostom: There is nothing, saith he, secure from this enemy, which like a contagious disease corrupteth all things. Christ our Lord exhorted, that wee should lay up our treasures in heaven, whither neither Thiefe approacheth, and where the Moth maketh no spoyle. Neverthelesse vaine glory reacheth up thither, and many times the things which one had treasured up in Heaven through the fruit of good workes, one assault of vaine glory destroyeth, consumeth, and utterly confoundeth. Chrys. Hom. 72. in Mat. In the very same manner Basil: Vaine Glory, saith he, is a crafty Deceiver, and even in the very closures of Heaven, a placer of wiles against us. Basil. in Constitut. Mon. c. 11. Peter Chrysologus no lesse eloquently of this mischief: It is, saith he, a subtile evill, a secret poyson, hidden venome, the staine of vertue, the moth of Sanctity. All adverse things contend with their owne strength, fight with their owne Weapons, impugne openly, whereby they are both

as easily avoyded, as scene: but this by cruell Art heweth vertues asunder with the sword of ver- In pieces:
tues, killeth fasting with fasting,
emptieth the force of prayer by
prayer, overthroweth mercy with
pitty: this vice of remedies cre-
ates diseases, and of medicine ma-
keth longer infirmities.

Eleazar the Hebrew, that jew-
ell of Noble men, that hee alone
might overcome a whole Army,
tooke upon himselfe to slay the
Kings Elephant, for *Hee supposed*
that the King was upon it. 1. *Mach.*
6. 43. Therefore taking his Dag-
ger, he ranne most couragiously
under the Beast, and thrust him
into the belly, where it is softest,
so that withall he fell downe un-
der the Elephant which hee had
slaine, and remained, as *Ambrose*
speaketh, *buried in his owne Tri-*
umph. A marvellous exploit!
We also bestir our selves in Bat-
tell, but vices stand and fight a-
gainst us with diverse manner of
assaults. Here the first and grea-
test labour is to overthrow the
Elephant of our flesh. But alas
poore.

*Triumpho
suo sepulchro.*

poore wretches that we are, whom many times the Victory it selfe oppresseth and destroyeth, whilst we fall downe under the enemy which we overcome. We suppress the wantonizing flesh with fastings, watchings, and other rigorous courses, but are overthrowne and buried in this our very Triumph, being slaine not by the flesh, but by vaine glory. Too much selfe-conceit (and that vice we have by nature, of admiring and esteeming our selves and our owne things) cuts our throates, after we are Conquerours. A pitifull exploit! Epictetus heere sweetly producing a noble example: *Even as the Sun*, saith hee, *expecteth not prayers and entreaties, to make him rise, but presently shineth, and is joyfully received of all*: So neither doe thou expect applauses, nor flurs or praises, to make thee doe good, but doe well of thine accord, and thou shalt likewise be as welcome as the Sunne. *Stobæus de Magistrat.*

The *Ostritch*, a notable me-
blème of folly, is a Bird for
bulke

bulke of body not incomparable
to a Camell, in which respect it
is also called a Camell-Ostritch, *Struthio Camellus.*
but the head small, like a Ducks;
it hath large wings like an Hawk,
but never flyeth; in the manner
of a foure-footed beast. It bring-
eth forth eggs in marvellous a-
boundance, yet preserveth not
many of them, but leaveth them
in the dust to be trod upon by
Passengers. She loveth the Chick-
ens mightily when they bee
hatcht, but cruelly neglecteth the
same. He that sueth for the praises
of men, is not inferiour to the
Ostrich in folly, it hath wings
very like a Pelican. The winges
of holy men where-with they are
advanced on high, are prayers,
almes-deeds, fastings, watchings,
which those Ostriches want not,
but they are not lifted up on high
with them, they cleave close to the
earth, nor covet any thing else,
then *To bee seene.* And although
they bring forth young, pious
actions, which they love also
themselves, and esteeme very
much, and would have to bee lo-
ved

They long
to be pub-
licke.

ved and esteemed of others, nevertheless they commit these deare Children to places not convenient, and without security, and expose the things they doe to open sight. They love to pray standing in the Synagogues, and in the corners of the streets, to bee seene of men: They disfigure their faces, that they may appeare to men to fast. (Matt. 6. 5. and 16. That Caine by envy, Abiram by pride, Zambri by luxury, Iscariot by covetousnesse, the Purple-cloathed Glutton by excesse should run headlong to Hell was no marvell: this is a marvell, and more then a marvell, that there bee not a few, which by prayers, abstinence, almes-deeds, and most worthy goe to the Infernall Pit. O most foolish Ostriches! Therefore Let us not be desirous of vaine glory. Gal. 5. 26. Chrysostom: If thou lovest glory, saith hee, rather love that which is from God. (Hom. 2. and 28. in Iohan.) How foolish is that Champion or Fencer, which hath the King, and all his Royall Trainee, to bee Specta-

Spectators of his Combat, and for his reward sees a Crowne prepared all set with Jewels, he notwithstanding asketh a poore Played his blind Begger, whether hee did part well, and for the prize of his valour requireth of him, a shining Beetle, or a painted Bead. Wee also are within the listes, as many as are alive, being made a Spectacle to the world, to Angels, and to men. (1 Cor. 4. 9.) but fooles and mad men, how well we have behaved our selves, we enquire of them, which can no way perceive the Acts of hidden vertue, and also greedily receive a few cold praises at their hands in the place of a reward. But is not this most egregious folly, to performe great matters, as Gregory speaketh, and gape after the aire of praise, with strong endeavour to attend the heavenly precepts, and looke for the reward of an earthly recompence? Whose hope shall be cut off, and whose trust shall be a Spiders Web. Job. 8. 14. The Spider runs about hither and thither, and marvellously

Scarabeus

Greg. 1. *Supplicat. maxime. l. 8. Moral.*

Sed alios a-
litter sentire.

Omnibus, ut
dicunt, un-
gulis.

Offices

ly wearieth her selfe, and goeth backward and forward sixe hundred times, draweth threads out of her belly, and maketh a toile to ensnare the poorest little creatures, spreading it abroad in the manner of a Net. This wooven worke of the Spider, is a thing of much labour and marvellous subtilty, but to bring this to utter confusion, there is no need of Hammers or Axes, or Guns, a little stronger blast then ordinary carrieth it all away. Looke I pray upon the sweating and running about of busie people, how they struggle, how they strive to the utmost, how they goe to it, and that with their whole body, and with all foure, as they say! they breake and exhaust themselves with diverse businesse, goe into shops, have recourse to places of Iustice, take notice of Schooles, looke into Princes Courts, and thou wilt wonder at the miserable industry of many. So many months, and likewise so many yeares labours come to naught ofren in a moment of time, for where a Right Intention is wanting, all labour

bour vanissheth into wind, the aire of humane favour carrieth away all things, And his trust shall be as a Spiders Web:

He reporteth which gave credit to his eyes, That he saw an Earle of great renowne, who being very grievously offended by his Sonne, whereas he esteemed it not fit, to take any revenge for the present, invented this kind of punishment. Looking by chance upon his Sons Picture, hee tooke it downe from the wall, and without delay tore it in pieces, making this the most favourable argument of a fathers indignation. Hee desired his Sonne should have so much discretion, as to confesse at last of his owne accord, that himselfe did owe the punishment, which his picture payed. Hierom. Nuza. Tom. 1. Tract. 2. par. 2. They say also that the Persians, when they are to punish a great man, doe plucke off his Robe, and the tyare from his head, Tiaram, and hanging them up, doe beate the same, as if it were the man himselfe. Christ our Lord inflicted a judgement not much unlike this,

Q upon

upon such as are desirous of vaine glory. Our Saviour saw in the way a Fig-tree full of leaves, but bearing no fruit, therefore giving severe sentence against it and bereaving it of all life: *Let no fruit, saith he, grow on thee henceforth for ever, and presently the Fig-tree withered away. Mat. 21. 19.* This Tree, so beautifull for leaves, but empty of fruit, is a right resemblance of them, which serve for outward shew, but want a Right Intention. These that Christ might terrifie, whilst hee spared them, pulled their picture in pieces with execrations, that the displeasure which they had deserved, they might behold in their Image. Wee wonder that our first parents of all, were so grievously punished for tasting of but one Apple. For what *Discelesian* or *Phalaris*, for a few Figgs, or two or three little flowers, or onely for an Apple, ever sent a thousand men to the Gibbet? Why therefore did God condemn not a thousand men, but innumerable millions of men to eternal

nall death? not for plucking up one little Tree, but despoyling it of an Apple, and that onely one? That might have seemed, saith *Theodoret*, a childish Precept, and fit for Infants : *Eate thou not of this Tree.* Why therefore is the transgression revenged with such continuall severity? Worthily without question, because this most easie charge, and not troublesome for Children the First of mankind refused to performe. *Protoplasti.* If God had commanded any great and difficult matters, they might have had some excuse for their fault. But whereas most free liberty was granted them over all the Trees of Paradise, one onely excepted, it was an intolerable offence, and worthy of so great a punishment, that they would not abstaine their hands so much as from that one, which was so seriously forbidden them. From hence then it appeares, how much also God detesteth those, which goe about most unjustly to fore-stall him of his glory, which he will have to be onely

due unto himselfe : God hateth all sinfull people , but hee also *resisteth the proud and arragant.* (*Iam. 4. 6.*) even them, whom this vice which is neare kinne to Idolatry hath infected. The truth it selfe standeth for a witnesse : and, *How*, saith he, can yee beleeve, which receive honour one of another, and seeke not the honour which commeth from God onely, *Ioh. 5. 44.* O wretches, a Theatre is set up for you in Heaven, and yet yee gather Spectators upon earth. *Chrysost. in Epist. ad Rom. Hom. 17. ante finem, ubi plura buc facientia licet videre.*

Augustine stricke at the rable of old Philosophers, with the weapon which hee tooke from them, after this manner. They set up an Image of this fashion. A Queene, having neither attire, nor countenance besitting that dignity, yet sate in a high Chair of Estate, the Queenes name was *Pleasure*. Close by her stood troupe of noble Damosels, The Vertues, like Hand-maids read at every becke of their Mistresse

The

These the wanton Lady tired
 with diverse commands, and now
 she gave charge to *Prudence*, now
 to *Fortitude*, now to *Temperance*,
 what they should performe in her
 service. *Well*, saith *Austie*, did
 the philosophers expresse, what they
 pleased, in this picture, but plaine-
 ly to prove the desire of Glory,
 wherewith they themselves were
 exceedingly possesse. Therefore let
 us draw a Table like to that be-
 fore, but in the roome of *Plea-*
sure let us place *Vaine Glory*, upon
 whose command the Vertues may
 waite in that manner, that *Pru-*
dence may provide nothing, *Iustice*
 distribute nothing, *Fortitude* en-
 dure nothing, *Temperance* mo-
 derate nothing, but what is en-
 joyned by *Vaine Glory*, and hoped
 will please the eyes of others. And
 what I pray is more unreasonable
 then this wicked Government?
 That the most filthy monster,
 that anticke shadow of true Glo-
 ry, should triumph thus over.
 Most Royall Queenes, the vertues
 and make them subject whether
 they will or no, to her full de-
 testable

testable power? even thus the case standeth, men live after this manner, in this sort they spend their service, these are the spectacles of the world, these the miracles thereof very weighty, I confesse, and oftentimes of much sweat and trouble, but not hard to the greedy appetite of praise, all things come flowing under the lovely dominion of *Vaine Glory*; Vertues themselves degenerate into this sweet affection, and will not have their generous stoutnesse to be much assaulted in this point, but readily yeeld to the pleasure of counterfet Glory. But, *Verily I say unto you, they have their reward. Math. 6. 2, 5. 16.* The *Romanes* which were Lords of the World, how bravely did they performe many things, how excellent were they in peace and warre? how praise-worthy their Justice, how exquisite their Prudence, how famous their Clemency, how invincible their Fortitude, their Temperance how illustrious, how pure and impenetrable their Chastity, how admirable

Notable

ble their Constancy ? But *they had their reward.* *Augustine* being a most plentifull Witnesse : The honour and glory, saith he, wherewith God made the *Romans* most illustrious, was the wages of the good workes they did, nor have they any cause to complaine of the Iustice of the great and living God *Aug. l. 5. De Civit. c. 15.* Their workes were singular, but they had a reward fit for them. They were ambitious of glory, and surely they obtained it. The bounds of the *Romane* Empire were, the compasse of the earth, and the Ocean, so that whatsoever was convenient or worthy to bee won they overcame. Therefore they made the East and West their borders, except a few places without accessse or inhabitants, or else of no regard. *They had their reward.* The most upright God lets passe no vice, nor yet vertue without punishment or reward. Whereupon to those better Actions, which yet his Will is not to endue with Heaven, he assigneth

Receive

a recompence proportionable, and out of Heaven : they have their reward, but so that they may not have an eternall one. Ah, how much paines is taken every where, but these paines are nothing to Heaven. I beseech you, let us but looke onely into Princes Courts, of what a diverse kind are services here, of what exact industry, of what fine patience, of what curious trust, of what active policy? to stand whole dayes, and many times till full night, or to run to and fro till extreame wearinesse, to endure the envy of many, to be ready at all points of service, is the daily use there. And there are which performe all these things with most devout respect of carriage, but they desire nothing else beside mony and favour. *They have their reward* For they tooke no thought how deare they should be to God, but how deare to the Prince. Others that are deputed to businesse and the subtilty of cares in Princes Courts, send forth most vigilant eyes every way, that no detriment happen
to

to the Kings Treasures or honours, but often these good men, whilst they looke to all things with most attentive carefulnesse, they reckon not their owne soule among the things to be cared for; so they stuffe their purses, so they lose not the Princes favour, they thinke it lawfull, in the meane while to bee negligent of themselves and Heaven, and scarce ever call themselves to account, they conferre with their owne conscience very seldome, and no otherwise then by chance, they examine not their intention in the things they goe about: Of all other matters they know how to conferre sweetly, but very hardly endure to heare one discoursing for an houre of Heaven. At a word, They use not to bee present at home, and speake with their owne persons, being more faithfull to all other then themselves. And these likewise, *Have their reward,* the aire of humane favour, and gold a piece of shining earth, alas an inheritance, that endures no longer then we stay here: There-

Be noted
for

*Receperunt
mercedem
suam.*

fore, *Looke to your selves* (O Courtiers, O whatsoever others) *that yee loose not the things which you have wrought, but that yee may receive a full reward.* *Ioh. 2. Epist. v. 8.* Be ye industrious and diligent in your places? this is well indeed: But because you will have notice taken of your diligence, this now is ill: nay this now is worst of all, that many times yee take no care how diligent and industrious you are, as how yee may seeme to be. *Looke therefore to your selves, least you also heare in time to come: They have their reward.*

Iephthahs Daughter in times past went out to meet her Father returning from Warre, to sing the praises of a most loving parent, and withall to congratulate his victory and Triumph. *Iephtha* heard with what glorious tearmes the maid extolled her Father, but yet for reward of her praises, he slew her that set them forth, although against his owne will. *Iudg. 11. 39.* A wonderfull adventure, and to be imitated of us
as

Lib.2. Intention. 347

as neare as we can. Wee also are
in War, and never want enemies :
should the Divell give over his
fierce assaults, yet the flesh alone
which is never but refractory, wa- Stirreth up
geth continuall Warre : After we
have behaved our selves like Con-
querours in this fight, this daugh-
ter of ours commeth forth to
meet us, with stately Elagies in
our commendation. This is, as
Origen explaineth, *Vaine Glory*, Orig. Hom.
5. in Gen.
ad f.
which then appeareth most of all
furnished with praises, when the
matter is carried happily and with
good successe : When thou hast gi-
ven meanes to an Hospitall, when
thou hast built a Church, when thou
hast beene long at prayers, when
thou hast endowed a poore maid,
when thou hast bestowed more libe-
rall almes, when observed a stricter
fast, then that flattering daughter
presents her selfe by the way, with
full mouth, commending whatsoe-
ver is done, and like a sweet Song,
ingeminating these or the like
words : How excellently ; how
godly and laudably this ; how
religiously and holily that, what a
good

Sounding
forth

good example will this prove? a noble deed, who can deny it? the matter speaketh, thou hast excelled thy selfe: so it was fitting, and would to God many would imitate thee: thou hast done bravely. In these tearmes the Conquerours flattering daughter applaudeth him. *What now is*

Course to be taken
Sterne af- fectiō
to bee done? Thou, if thou bee a man, and desirest thy labours should not be in vaine, put on here a grave disposition, and with a generous hand kill that soothing Gossip, whatsoever thou hast done, passe it wholly to God together with all the glory, and stoutly resume the Right Intention, which thou tookest unto thee at the first offer. Augustine giving encouragement hereunto: This desire, saith he, without doubt is better resisted, then

Efficiū quam facile est laude carere dum denegatur, difficile est ea non delectari, cum offertur.
suffered. For none perceiveth the force of this enemy, but he that stands at defiance with it, because although to want praise be easie to any man, whilst it is denied, it is hard not to be delighted therewith, when it is offered. Every one is so much the more

like

Lib. 2. *Intention.* 349

like to God, as hee is freer from this pollution, *Aug. l. 5. de Civit. c. 14. ipso initio. & Epist. 64. ad finem.* But what man is he which can sufficiently beware of all vaine glory? *Iephtha* could hardly hinder his daughter from coming forth to meet him, but hee was able to make her not sing, or finish her life sooner then her song, by taking away her voice and breath together. So how religious and holy soever a man be, he can hardly withstand, but that vaine glory after many famous deeds will come to meet him, but that she will begin to sing and tickle him in the eare, but he can, nay ought to prohibit, that the Song should be sung out. Therefore let him make no delay to detest this meeting, to turn away from the Charme of the praiser, to kill the Enchantresse her selfe, this glory with a Right Intention, if he desire to please GOD, rather then himselfe. Vaine Glory murdereth all Right Intention, if she be not prevented, and flaine her selfe at the first approach.

Monster

Chrysoſt. H.
12. in Epist.
ad Rom. 2.

proach. Questionlesse Vaine Glory as *Chrysoſtom* very rightly, is a cruell beast, an horrible Divell, the plague of the whole earth, a venemous Viper, for even as that beast teareth open the Dams belly with her nailes, so likewise this vice pulleth the parent of it in peeces. And how worthily that Author *Thomas of Kempis*: Without doubt, saith hee, Vaine Glory is an evill sicknesse, an exceeding great vanity, because it draweth men away from the true Glory, and despoileth them of heavenly Grace. For while a man wholly pleaseth himselfe, hee displeaseth thee. Whilst hee coveteth humane praises, he is deprived of true Vertues. Let the Iewes seeke that glory which cometh from one another, I will seeke for that which cometh from God. For all humane glory, all temporall honour, all worldly pomp, being compared to thy eternall glory, is very vanity and idlenesse (*Kemp. l. 3. c. 40. n. 4. et 6.*) And if we give credit to *Climachus*, Vaine Glory is the consumption of labours, the destruction

struction of paines, the trapper of treasures, the child of false-hood, the fore-runner of pride, ship-wracke in the Haven, an emmet in the Barne, which although it be little, yet layeth waite to steale all the paines and profits. The emmet lyeth waiting till the Corne be brought in, but Cenodoxy whilst much wealth be heaped up: she rejoyceth that shee may play the Theefe, but this the Destroyer. (*Clim. grad. 21. de Cenod.*) *A labouring man, saith the Sonne of Sirach, which is given to drunkennesse, shall not bee rich, because whatsoever hee earneth by honest labour, he consumeth vainely when he is drunke. Eccli. 19. 1.* But I feare that many doe not sufficiently understand these lessons. For now adayes we love these courses, that when any vice is sharply touched, you shall easily find none, which will confesse that he is troubled with it, neither can you draw a sincere confession from him by a thousand witnesses. And who is it that will confesse himselfe stately, and Acknowledge

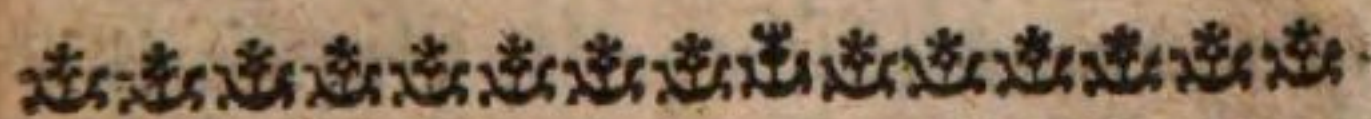
Song

be sorry for it? When yet *Augustine* a very holy Bishop, in his owne particular pronounceth that he was not wholly free from this fault, for elegantly accusing himselfe: *This is my dailly Lesson*, saith hee, and yet *skirmishing strongly with the adversary*, many times I receive wounds from him, being not able clearely to avoyd the delight of praise when it is offered me. *Aug. Epist. 64. ad Aurel. Episc. fine.* We truely all condemne vaine glory, not all contemne it. There is no body, but beleeveth, that he cleanlyly concealeth this sicknesse: many will sweare that they are as sound as a Bell from this disease, when they are mightily infected therewith, very like to those Drunkards, which then seeme most wise in their owne conceite, and to be in right sence, and doe all passing well, when their tongue and feet both trip. So they that thirst after a little vaine glory, doe then principally admire themselves for religious honest men, when they are notably tipled with this sweet licour.

To

To that purpose *Chrysostom*:
Vaine Glory, saith he, is an intol-
 lerable kind of drunkenesse, whatso-
 ever it doth, it doth for other mens
 sake. *Chrysost.* *Hom.* 2, in *Ioh.*
 For that cause Christ so often re-
 peateth that faithfull premoniti-
 on: *Take heede*, that wee should
 beware of vaine glory with all
 diligence, as a most subtile and
 cunning Theefe in the Art of
 stealing. Therefore *Take heede*,
 All goodnesse which is openly
 shewed out of a desire of com-
 mendation, is enslaved to the
 power of this lurking enemy,
 saith *Greg.* l. 8. *Mor.* c. 30. He
 desireth to be robbed of all, who
 soever will be seene of men.

*Spoliari vult,
 quisquis ab
 hominibus
 vult videri.*



CHAP. VI.

*Certaine Questions concerning a
 Right Intention.*

TO serve G O D, is agreeable
 not onely to all Lawes, and
 all reason, but also is the most
 noble

noble and best Office in the World, and a thing altogether necessary for the obtaining of Heaven. Moreover that sweetnes of solace, which many feele, that doe serve God, is honey from Heaven, and a thing very precious. Neverthelesse to serve God for that end to gaine this sweetnesse of mind, is little praise worthy, and this intention was alwaies accounted vitious by men of a more holy judgement. So delicate a thing is *Pure Intention*, and never but an enemy to selfe-love, which way soever it may insinuate it selfe. But selfe-love is the friend of all delights, and even of them which are esteemed in no wise prophane. And because God cannot otherwise choose but drop some of this honey from Heaven for his more faithfull servants, private love suddenly takes it up, and for this very tast, proffereth it selfe to be at greater services. But this is not to seeke God, but ones selfe, nor to take paines for the Givers, but the gifts sake, which is esteemed a thing
not

Are in no
prophane
estimation.

not thoroughly free from sin, and indeed is no other, then if a Man-servant, or Maid should goe into a Victualers service, because he hopeth for tit bits either of gift, or by stealth, and relicks more ordinary of his Masters Dishes : or if one became bound to an Apothecary, or Confit-seller, or one that dresseth Feasts, that hee may have sweet scraps to licke more usually. This self-love worketh so privily, for it is a most subtle Artificer, that sometimes so close an imposture, may not bee **Can** found out a great while even of a man that is very industrious. Yet **Circumspect** may it bee found out, and then especially when prayers, and paines, when whatsoever is vertuous, beginneth therefore to be in disdaine, because that honey faileth. And if you should demand of such a one, why dost thou not pray, why dost thou not labour, as thou didst lately ? he will answer, because it relissheth not, I loath it, prayer is an unpleasant thing, I am weary of labour. But now he that is of a sincere Intention

tion, is nothing moved with these things: although he be wearie of labour, yet he holds out to take paines, although he distast prayer, yet he ceaseth not to pray; although troubles be heaped upon him, yet he endureth them, for indeed hee serveth God not for Heaven, but for God, And this is the property of a pure and sincere intention, which seemeth fit to be expounded more thoroughly, therefore now we will propound some short questions concerning this very point.

1. Brieffe question.

What can God require lesse or more easie of us, then this very thing, a Right Intention? To speak truly, he desireth that of us, which no man of what state order, or sexe soever, how poor or sick soever hee be, can deny what can a creditour demand lesse of his debtor, then this particular thing that he should be willing in earnest to pay the debt? God asketh the very same of us: art thou

thou willing to pay what thou owest? thou hast already payed the greatest part, for with me but to be willing, is to doe. And who hath not free leave to be *Willing*? this treasury of Will, every one that is sickest and poorest, this he that is most afflicted hath in his power. God in times past worthily complaineth against them, which refused to performe but this most gentle Charge : *This Commandement which I command thee this day, is not hidden from thee, neither is it farre off, neither is it in Heaven, that thou shouldst say? Who shall goe up for us to Heaven, and bring it unto us, that we may heare it and doe it. Neither is it beyond the Sea, that thou shouldst say: Who shall goe over the Sea for us, and bring it unto us, that wee may heare it and doe it. But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou maist doe it.* Deuter. 30. 11. 13, 14. The very same may be said of a Right Intention, it is very nigh thee, that Intention, is in thy mouth, and in thy heart, but

but what is nearer unto thee then thy mouth and thy heart? Art thou not able to cloath a poore body? give two halfe penies, adde thereunto a mighty and earnest desire of relieving all that are in want for Gods sake, and thou hast cloathed the poore. Is it beyond thy strength, to poure forth long prayers? doe what thou art able, but withall adde a strong desire of praising God alwaies, and thou hast prayed to him as long as can bee. I bring *Chrysostome* before thee for a compleat witnesse in this poynt, who elegantly confirming the same: *These things, saith hee, are not provided by cost, nor labour, nor sweat; it is enough to bee willing, and all things are discharged.* Chrysost. Hom. 24. in Epist. ad Hebr. fine.

2. Brieffe Question.

Can a man exercise diverse good Actions at one and the same time? he can absolutely, and with small trouble, onely by intention.

Intention It is not easie indeed for all men, to finish two white walls with one Tray of Morter; to seeth diverse broths together in one Pipkin, to take severall colours out of the same Shell. But it is very easie for a good intention to over-lay not onely two, but ten walls with the same Vessel of plaster. It is very commodious indeed, at the beginning of every worke, to set before one diverse ends or intentions. Let this bee for example: I goe to Divine Service, and to the Church. 1. Out of obedience to my Master, whom by place I ought to accompany, as the Court Nobility her Prince. 2. I will have my respect to be sincere, I will not onely conduct my Master a long, as it is the fashion of some, presently they withdraw themselves, and at the end stand before their Master againe, as if they had been alwaies present: Such an hypocrite will I not play, 3. Out of obedience to the Church, to which I owe this upon Sundayes and Holydaies 4. Out of a gratefull minde to G d, that I may give him thanks for so
many

Without
cause

many benefits received. 5. Whereas it is cold weather to day, and a very sharpe season, I will exercise patience. 6. Whereas they are not wanting that cruelly hate me, I will earnestly entreat the Almighty for these mine enemies. 7. I will trust in God; I might indeed find businesse enough at home, but God will recompence this absence from home with a secret advantage. Behold here seaven Intentions at once, or seaven Acts of Vertue, of double obedience, sincerity, a gratefull mind, Patience, Charity, Trust in GOD. There might bee added so many more also: For this verily is the Pillar of smoke perfumed with Myrrhe, and Frankincense, and with all Powders of the Merchant. Cent. 3. 6. But thou wilt say perhaps: It is too hard for mee to multiply so many Acts, and as it were with one breath to intend so many things in my mind. This Counsell therefore I give thee, good friend, embrace the one and onely Will of God in thy mind, and whatsoeuer thou doest, alwaies

alwaies premit this. *For thy sake*
O Lord, I will performe both
 this, and that, and the other, and
 all things. *For thy sake O Lord*,
 for thy honour, for thy pleasure,
 for thee especially it is done,
 whatsoever is done of me. But
 hee which will follow the steps
 of those familiar men with God,
 hath a Leader which can shew
 them the way, unto this more
 lofty wisedome. The most holy
 King *David* undoubtedly joyned
 these intencions together, in his
 actions, and the government of
 such a mighty people, for those
 that were committed to the tuti- Whom he
 on of his care and Scepter. *he fed* received
them according to the integrity of into &c.
his heart: and guided them by the
skilfulnesse of his hands. Psal 78.
 72. What meaneth this? have
 hands also understanding? yes
 many waies, even such as *David*
 endued his hands with. For so
 the most wise and vertuous King,
 in his Actions, which hee calleth
 hands, did combine diverse kinds
 of most excellent affections to-
 wards God. What else are the

sacred verses of this King, then the quintessence of most noble affections, the treasure of most holy Intentions? What did King *David* more frequently breathe in sighes then this: O that I might please thee Lord: that I might rightly governe the people committed to my charge: that I might propagate thy Worship over all the earth: would to God I might never but praise thee, would to God all my members might become tongues to warble out thy praises. *My lips will bee faine when I sing unto thee.* Psal. 71. 20. *My song shall be alway of the loving kindnesse of the Lord.* Psal. 89. 1. I refuse not to instruct the very wicked, that they may returne unto thee, O my God. Let me be the vilest and most regardlesse, so I may be in thy House my Lord. Let the enemies of God, let all them that hate God come to nought. But let it bee well with the Servants, well with the friends of God, well with all that love God. Lo what excellent skilfulnesse of hands is here!

Vnder-
standing

a thousand such things did the soule of the *Hebrew* Monarch *Mind* breathe forth ! Truly, according to the skilfulnesse of his hands, he guided the people like Sheepe, he solicited Heaven with innumerable good intentions. This is that holy violence to bee offered valiantly unto Heaven. Hee taketh Heaven by force, he over-cometh God, which in this manner, so often assaulteth Heaven, and God with desires.

3. *Briefe Question.*

What doth very much defile a Right Intention ? Selfe-love. To speake in a word : when one deriveth all things in a sweet current to himselfe, and maketh this all his thoughts. This pleaseth me, this agreeth with my tast; this is for my good, my benefit; this is done according to my fancy and liking; this is pleasant and delightfull to mee, to conclude, this maketh mee a man. This selfe-love is a Savage Bull, a filthy Monster, it puslieth against a Right Intention with

four Horne. The first is the Horne of honour, Titles, greedinesse of Praise, which holds this in great estimation, to be eminent, and observed before other men. The second Horne, is greedines of delight, which teacheth to receive meat and drinke, not so much for necessity as pleasure, nor to sit downe at meales, to assuage hunger, but to pacifie the Gut. The same course it keepeth in other refections of the body. The third horne is Greedinesse of wealth, which layeth on many and grievous labours, in that respect onely, that the Purse may swell bigger and bigger. The fourth Horne, is Greedinesse of other mens hurt, this being furnished with manifold deceit, speaketh and doeth that which may endamage others, at least which may prove a trouble, which an offence, which distast to them: and yet doth it not alwaies endeavour the destruction of others by open assault, for many times it practiseth evill so finely, and with such a compasse, that

that it may seeme to desire nothing lesse, then to hurt them whom it hateth. A daily and pernicious mischief to Princes, with whom they that are gracious, under pretence of ayding or giving advise, doe glut their envy, and sometimes highly extoll them that are in the way of favour, that afterward they may be more readily beleaved, when they bring accusations. Thus *Selfe love* is an horned Beast, which butts and throwes downe all good intention with this fourfold horne; take heed. The desire of private advantage, is the deadly poyson of all true affection. Therefore *Selfe-love* aimeth at this, that every where it may be well in flesh, it feedeth it selfe, looketh to it self, and doeth as he in times past, of whom *Gellius* reporteth. When one that was corpulent, and shined with fat had a leane Horse that was nothing but skin and bones, being demanded what might be the cause, that he looked far better then his Horse? Shewed answered, it ought to seeme no

*Pessimus
verus affectus
venenum est,
sua cuique
utilitas.*

wonder, if he were in better plight
 then his Horse, forasmuch as hee
 himselfe was his owne keeper,
 but his man Statius his Horses.
 Gell. l. 4. Noct. Attic. c. 20.
 Even so Selfe love, whatsoever it
 reputeth not its owne, that it e-
 ther puts off to others, or very
 lightly regardeth: to labour tooth
 and naile for private gaine, this
 it supposeth its owne duty. Assu-
 redly; good intention goeth to
 wracke so much the more lamen-
 tably, as Selfe-love groweth in
 greater prosperity.

4. Brieffe Question.

Why in the Sacred Leaves are
 so many things otherwise of very
 small account so much aggrava-
 ted? as the more unwary touch-
 ing of the Arke, sticks gathered
 on the Sabbath day, the multi-
 tude of Subjects numbred, giving
 a cup of cold water, lascivious
 looking upon a woman, &c. Mo-
 ses in old time proclaiming: *And
 this is the offering, saith he, which
 yee shall take of them, Gold, and
 Silver,*

Silver, and Brasse, and blew, and purple, and scarlet, and fine linnen, and goates haire. &c. Exod. 25. 3.

That Gold and Silver should be reckoned among gifts is no marvell. But of what valew amongst these is Goates haire, a gift without alldignity? Are such small and despicable things also deare to God? What a great matter was an handfull of meale, and a little Oyle bestowed in courtesie upon *Eliab*? *3 King. 17. 12.* What were the Widowes two little pieces of mony, did they require so great commendations, as they obtained? As Christ was sitting and intent (as it were) upon some serious spectacle, he beheld the company which cast mighty gifts into the holy Treasury. Among so many wealthy people, a certaine poore Widow brought no more then two brasen mites, which make on farthing, in whose praise Christ most liberally pronouncing: *Verily, saith he, I say unto you, that this poore Widow hath cast in more then they all. Luk. 21. 3.* It was a small

Ready

matter which that poore woman brought into the Treasury, but more she could not: and it came much more gratefully, which was given with such an easie then with a full hand. For these gifts consist not in the things, but in the very desire to doe good. Hee giveth very much, which giveth but a few things royally, and with his mind equalleth the wealth of Kings, which contributes a little, but willingly. Which forgetteth his owne poverty, whilst hee looketh upon anothers, which thinketh hee receiveth a benefit, when hee bestoweth one. Which giveth as not looking to receive againe, which both preventeth and seeketh occasion to doe good, this man is the richest and most liberrall of all, for his right intention. What therefore, I pray, did so much commend those small Coynes, what that little meale, what the Goates haire? *Right Intention* only and alone. This is it which surmounteth all mens profits, store, Treasures, and

and all the brave Wealth of
Persia. Nothing is richer then
Right Intention.

5. *Briefe Question.*

Is it possible for one to sleepe
and pray at once? For so our Sa-
viour earnestly requireth, saying :
*That men ought alwayes to pray and
not faint. Luk. 18. 1.* Can we
therefore pray also when we are
asleepe? we can if we will, and
that in this manner : we must use
prayer immediatly before we goe
to rest, and offer our rest it selfe
to Gods Service, in these or the
like words : I desire my God, as
often as I shall draw breath this
night, so often all my respirations **Breathing**
may praise thee, as if I did alway
pronounce that : Blessed bee God
for ever, Blessed bee God, Blessed
Ec. Or I. with thy sleepe, my
good Iesus, which thou didst take
on earth, I also unite mine, and
will offer it to thee. He which
prepareth himselfe to sleepe in this
sort, ever prayeth. To which pur-
pose he may not impertinently
R. 5 ; suppose

suppose with himselfe, that hee heareth Christ speaking in these words : *When any one will repose himselfe to sleepe, let him meditate somewhat of mee, or conferre with me.* For so although hee sleepe in body, yet he shall watch in mind unto me. Tea let every one which is ready to close his eyes desire, that I would receive every breath which he shall fetch that night, as it were to my exceeding praise, and I which cannot be wanting to the holy wishes of a pious and loving soule, will fulfill his desire in truth.

Surely we seeme not to understand sufficiently, how much advantage it bringeth, to reduce all things in this manner to the honour of God. There is no moment of time but we may bee on the getting hand. And how sweet is this gaine of vertue to procure a reward in Heaven even by eating, drinking, and sleeping. One may verily by intention onely doe more good in one day, then some other can in a whole yeare. He came late into the Vine-yard to worke, which came about the
last

Lib.2. *Intention.* 371

Last houre of the day, yet hee received a penny no lesse then they, which travelled from day breake untill late evening. *Math. 20. 9.* It is one thing to bestow long paines, another that which is intent. God respecteth not so much how long one laboureth, as how well. And it falleth out often, that a very meane and easie thing to be done, is of more worth, then any the most excellent action, but destitute of that intention. VVhom therefore may not that Art delight, which reacheth the ingenious celerity of growing rich? This is that Art, the knowledge of *Right Intention*, this is that Rod of *Midas*, which turneth whatsoever it toucheth into Gold. Vpon which motion, it may prove an apt advise for all, to bee deeply imprinted in their minds: Let all study to have a right intention, not onely about the generall state of their lives, but also about all particular things there in ever ayming sincerely at that, that they may serve & please the divine goodnes especially for it selfe.

For the
Right Intention

Discretion
to grow
rich with
speed

c. Brieve

6. Brieſe Queſtion.

Ludovicus
Granata

What deed is moſt acceptable unto God? If we may be Iudges in this caſe, we account that the moſt excellent of all, which aboundeth moſt with the love of God, or, which proceedeth from a moſt fervent intention of pleaſing God onely. One diſcourſing of this point: *That worke, ſaith he, is moſt acceptable to G O D, which being manifeſt to his eyes onely, is neither a profit, nor honour, nor pleaſure to him that performeth it, but onely in this kind, that it is done in reſpect of God. With how great deſire many times of amplifying Gods honour are the breſts of the Saints inflamed, though they ſhould lay downe their lives ten, although an hundred times? Theſe very deſires of ſuch an ardent affection towards God, are to be recounted amongſt the greateſt workes of vertue. There be ſome Stage-players, which act a whole Comedy for one great mans ſake only; but that one payeth*

ctly

eth the Boxe more liberally then a great many other of the Spectators: So a man of a most sincere intention, offering himselfe daily to the Service of God: My Lord, saith he, I set forth a spectacle to thine eyes onely, I am an Actor for thee to looke upon, I care not for the eyes and eares of other beholders: whatsoever they shall say or thinke of me, no way disturberh my thoughts, so that thy eyes, so thy eares may approve me: I make light of all things else, and addice my selfe to thy Service, thine honour, my God, I principally regard.

It was a renowned saying among *Alter alteri,* the ancient: One good man is a *satis magnum* Theatre wide enough for another. *est theatrum* When Epicurus wrote to one of *vir probus.*

the Professors of his owne studies: These, saith he, I not to many, but to thee, for wee are a Stage great enough for one another. Sen.

Epist. 7. fine. God is a Theatre *Exceeding large.* over and above large for a good

man, and a man of a good intention is a Theatre also large enough for GOD. What excellent Theatres were Abraham alone, and

and *paul* alone for *GOD* ;
who were of a most sincere inten-
tion?

7. *Briefe Question.*

How often is a right intention
to be renewed? Saint Bernard :
If any man, saith he, consumeth
the day in that manner, that hee
doeth mixe the heavy anger of God
with all his Actions, at the end of
the day how many Hells hath hee
deserved for committing the same
wickednesse so often? But on the
other side if one passe the day so,
that in all his doings he exerciseth
the sincere love of God, how high a
seat in Heaven shall this man ob-
taine? For God is more ready to
bestow rewards, then to require
punishments. Thus the Counsell
of Bernard is, to revive a right
intention very often in the day,
that which we have already de-
monstrated before. Christ by the
mouth of Mathew : Hee which
receiveth a Prophet, saith he, in
the name of a Prophet, shall re-
ceive a Prophets reward : and hee
that

that receiveth a righteous man in the name of a righteous man shall receive a righteous mans reward. Math. 10. 41. Christ will not onely have entertainment afforded, but a sure intention to bee joyned with it. For what great matter dost thou, if thou settest open thy doores to a Stranger, and shuttest up thy heart ? from whence we may gather how profitable and necessary it is for one that earnestly desireth heavenly gaine, commonly to revive a good intention, for to entertain a Prophet is not so worthy of reward, as to have done it with an excellent intention. But if any man desire to know the direct houre to renew intention, I esteeme it five times in the day especially to be observed. The First is after our rest in the morning. The Second, at noone before meales, and after it. The Third, before Prayers, but especially before divine Service. The Fourth, before labour, or any businesses. The Fift, before we goe to sleepe. At these set times of the day chiefly

ly, let the mind bee at his owne command, and betake it selfe to it selfe ; let it take breath as it were, to adore his Maker, and so renew a right intention. No man is so full of busines, but he may performe that very easily and with conveniency : all this matter is dispatched onely in three words. G O D hath easie waies to come to him, and there is no minute of the night or day, that he denyeth free access. Let him therefore that is about to renew his intention, repeat some of these sayings with a ready mind: *Lord, for thy sake : for thy honour, Lord : In regard of thee : To thy glory : In thy Name : For love to thee : For thee, my God I will doe this, I will utter this, I will endure this, for thee all things. It is wonderful to be spoken, how much this commendeth our Actions, how much also it enricheth them. And this more often recalled intention, will stop the passage against a great many vices, which otherwise are ready grievously to assaile us, and withall turneth*
that

that vanity to flight, which smoothly insinuates it selfe into all things, by the onely desire of pleasing God.

8. *Briefe Question.*

How may an Elephant be made of a Fly? If sins otherwise of a lighter degree, be committed with no lightly wicked intention. A most apparant witnesse hereof was the hunter *Eſau*, who was so greatly condemned for eating red pottage, as if hee had met with I know not what *Apicius*-like dainties. What hurt I pray is it to sup the broth of lentles, especially when hunger so provoketh? But *Eſau*, like an hound, did so greedily devour the boiled lentles, that Gluttony getting the upper hand there was no place for reason, that for a sorry messe of Pottage he sold his Birth-right, and which is more reproachfull, made little account that hee had sold it. *Genes.* 25. 34. Even so the greedy appetite of some men transgresseth more in the meanest fare,

Devotion

Within the
compasse

fare, then the temperance of other in the most exquisite delicates : and sometimes there lurketh more pride under the courtest Coate, then under a gowne of Gold. The mind and intention is herein respected, not the victu- als or Garment. And even as he prayeth with more commendati- on, which prayeth in fewer words, but yet more fervently, then he which poureth out most prolix prayers, but without any fire : So many times he offendeth more grievously, which is set up- on a thing although of small moment otherwise, yet with mighty heate and violence, then he which commeth into the ill society of a fault faintly, and as if his mind were about some- what else.

9. *Briefe Question.*

How manifold is the profit of a Right Intention ? Wee have shewed in diverse places before, how pleasant, profitable, necessary a right intention is. In this place

place briefly and summarily a sevenfold emolument commeth into account. The first is : By this meanes we endeavour as farre as we are able to reconcile our selves to God. Wee understand that paines and punishments are due to our sins, and these one day to be certainly payed. These we helpe to avoid, as often as wee lead away our minds as it were by a good intention from transitory things, and lift them up to God, looking with penitent eyes upon the time past, and carefull upon the time to come. Another : There commeth a great improvement to vertue, and a mighty encrease of Grace, not onely from the exercises of piety, but also from the daily tenour of life. A **Course** man of a Right Intention never laboureth in vaine, for whether he writeth, readeth, heareth, whether he buyeth, selleth, travelleth, is about businesse ; whether hee eateth, drinketh, sleeppeth, finally whatsoever he doth, so long as hee determineth upon the honour of God in all things, he

Encline

Nervus

he alwaies maketh most honest
 gaine. A sincere intention is ve-
 rely the beginning of salvation.
 The third : A right intention ad-
 deth marvellous force to our
 prayers. For this is that sweet-
 tongued Mediatresse , which
 knoweth how to pacifie God ,
 and make him yeeld to the Peti-
 tioners request. A right intenti-
 on understandeth not onely how
 to pray, but also to prevaile. *Hi-
 therto have yee asked nothing in
 my Name : Ask, and yee shall
 receive* 1oh 16. 24. The maine
 string of Prayers is Right Intenti-
 on. They call diligence in her
 proper kind the most fruitfull of
 all vertues, I may worthily report
 the same in a manner, or more of
 a right intention. A right inten-
 tion is both the most fruitfull of
 all vertues, and best Orator be-
 fore God. The fourth, a good
 intention doth knit man to God
 in a marvellous union. Hereof
 excellently *Rusbrochius* : *A single
 intention, saith he, is that, which
 looketh upon nothing but God, and
 all things in relation to God. She is
 the*

the end, beginning, glory, and ornament of all vertues. She driueth away all fiction, hypocrisy, and double dealing: helper, and collecteth the dispersed powers of the soule in unity of spirit, And combineth the spirit it selfe unto God. She presseth downe, and treadeth Nature under foot, and preserves all vertues in safety, and giueth peace, hope, and confidence in God, both here, and at the day of Iudgement, Wherefore thou oughtest to use diligence, that thou retaine and regard her in all thy actions. (Rufbroch. in farrag. Instit. apud L. Blof.) A right intention is a vast and endlesse treasure to an earnest affection. The first: A right intention deriveth a perpetuall current of grace from God to man, and that appeareth then especially, when aduersity is to bee endured. Good or bad Leather sheweth it selfe chiefly in raine; a good or euill man in aduersity. How patient and obseruant of God an upright man is, so impatient and stubborne against God is a wicked man. Augustine declaring this exceeding well: How

Him that
earnestly
desireth

commeth it to passe, saith hee, that in the same affliction, evill men detest and blaspheme God; but good men pray and praise him? So much respect there is, not what manner of things, but what manner of man every one suffereth. For durt being stirred about no otherwise then balme sendeth forth an horrible stinke, and this a fragrant smell. *Aug l.*

Warlike
policy

1. *De civit. c. 8. ad finem.* The sixt: A right intention assaileth her enemies with a stratagem that never faileth, and alwaies carrieth away the victory. Whilst *Moses* upon the *Rocke* lifted up his hands toward Heaven, *Israel* prevailed, and put the *Amalekites* to flight by a most memorable conquest. As long as intention standeth upright towards God, so long it falleth before no enemies, it is invincible, inexpugnable: but when it begins to bee weary and looke downeward, presently she looseth her strength, and is taken Captive by her enemies. I cannot omit here that which may seeme strange. It falleth out some-

sometimes, that two contend before
 a Iudge : each man pleadeth his
 cause, he affirmeth. this denyeth,
 both of them alledgeth his reasons,
 both desireth equity of the Iudge:
 If you consider the cause, both of
 them cannot overcome ; if the in-
 tention, both many times goeth a-
 way Conquerour, then especially
 when neither of them beginneth
 the controversie by evill fraud,
 when neither will hate Iustice for
 giving opposite sentence, being in-
 differently resolved to win or loose
 the Suit, as it shall seeme good to
 Iustice. So both of them overcome,
 not by the cause, but by intention,
 which is very commendable in both.

Intendeth

They over
come both

The seventh : A right intention is
 a mighty comfort in all things, espe-
 cially in that houre which passeth
 sentence upon all our yeares. For I
 suppose truely that at the last time
 of this life, nothing will bee more
 joyfull to a dying man, then to
 have done all things through his
 whole life before with a very good
 intention. He truely shall dye most
 securely, which hath lived most sin-
 cerely. For if the goodnesse of God
 have

have decreed such liberall munificence towards all, although the meanest actions, yet offered to him with a good intention, with what ample gifts will hee crowne the whole life with a sincere mind ever devoted unto him? But what horror and trembling will possesse the wretch, whose conscience shall lay all the course of his life before him in order: and cry out against him with a lamentable aggravation in this manner: Thou hast neither dealt sincerely with God, nor yet among men: thou hast many times shamefully deceived others, thy selfe alwaies: thou wouldst seeme one man, and wast another: thou hadst dishonestly in thy words, not in thy mind: how often didst thou counterfet friendship with thy mouth and gesture, being a capitall enemy in heart? How often didst thou put a very beautifull vizor upon thy Actions, that therewith thou mightst hide a wicked intention? thou didst speake mulse and meere honey, whiles thy envious mind was whetting a razor, thou commonly vaunt thy selfe in a

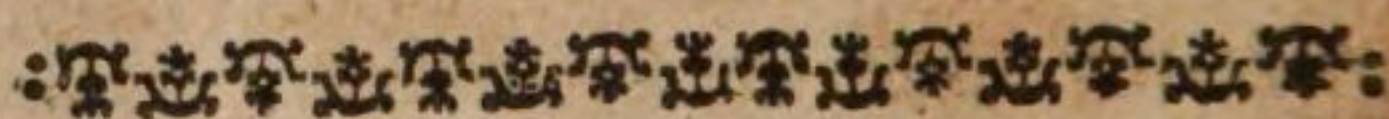
Deadly

Peacocks

Peacocks painted Coate, but didst
nourish a Kite and a Vulture in thy Keepe
brest, being as faire without, as
foule within. But thou hast de-
ceived thy selfe, not G O D to
whom all things are manifest.
Woe bee to thee, woe bee to all
men, which many times with no
intention, commonly not pure, for
the most part evill, dedicate their
Actions not to God, but to their
owne Genius, and themselves, and
so utterly destroy them.

At the last day of Iudgement
very many may bee upbraided
with that: Thy silver is turned
to drosse: thy wine is mixed with ^{Suffered --}
water. Esa 1. 22. Indeed thy ^{So frequent-}
Workes did shine like the pu- ^{ly to bee}
rest Silver, but because they ^{inticed with}
admitted such a frequent mix- ^{them}
ture of ill intention, they are
changed into base silver, yea
even into drosse. How continu-
ally therefore must we cry: Not
unto us O Lord, not unto us, but to
thy name give the glory. It is
the precept of Christ: Let your
light so shine before men
they may glorify (you)

your Father which is in Heaven.
Math. 5. 17. Therefore, O all
 yee workes of the Lord blesse yee
 the Lord, praise and exalt him
 above all for ever. *Dan. 3. 57.*
 Let our workes all wholly, the
 least, the greatest blesse the Lord
 for evermore.



CHAP. VII.

*What observations follow out of
 those things which have bin spoken
 concerning a Right Intention:
 where it is treated more
 at large of Rash
 Iudgement.*

THere are diverse beautifull
 Arts indeed, and of no vul-
 gar account, but because they
 make nothing to the Mill, and
 getting bread, therefore they are
 not sought after by any great
 company. What doth it profit
 say they, to know these things,
 and bee ready to starve? Many
 things

things are disputed among the learned, many things also at Church in the Pulpit, whereof thou mayest truly pronounce, *It is nothing to the getting of bread, yea, it is nothing to the gaining of Heaven.* What good is it to any, most eloquently to recount the story of times? what availeth it to comprehend the number of the Starres? what doth it profit to know the motion of the heavenly Orbes, if thou knowest not the Art which may advance thee above the Stars? How many shall obtaine Heaven, although they never heard any question made, whether Heaven standeth still, or the earth is turned round.

But now this Art, which teacheth in what manner the Rule of all human Actions is to be handled, how exceedingly doth it make to the getting of bread, the bread of Angels which we shall eate in the Kingdome of God! Luk. 14. 15. It is an old Song *Et getitis et in praise of Mony, Mony royally formam reginam secumto bestoweth both beauty and dignity. donat.*

*Regina In-
tentio.*

Let us turne it, and wee shall sing brighter, *Intention royally bestoweth both beauty and dignity.* Sincere Intention setteth an heavenly price upon all things; without this all the noblest Actions that can be ly e without honour, and nothing worth. For the more compleat understanding of this Right Intention, it is very necessary to declare now what may aptly follow upon it out of that which hath beene spoken. Therefore we will annexe some consequences in order following.

1. Consequence.

He which erreth in intention, erreth in all things. The whole matter is apparant, and this one testimony surer then a thousand: *But if thine eye be evill, thy whole body shall be full of darknesse. Mat. 6. 23.* He which in his journey wandereth out of the way, the farther he goeth on, the more grievously he erreth: so the more earnestly a thing is done, or how much nobler the matter which

is undertaken, it is made so much the worse, if a good intention be wanting. Intention bestoweth the nobility upon all Actions, if this be ignoble, and savoureth of the flesh and earth, how shall it give that to other things which it wants it selfe? Hee which applyeth himselfe to Learning onely that he may know, he which seeketh to be of some religious Order, that he may not lack bread, he which followeth the Court that he may grow rich, or be advanced; he which seeketh a benefice, that he may find a Kitchen is quite out of his way: because the eye of all these men is naught, their whole body is full of darknesse. Rightly Gregory: *The light of the body therefore is the eye*, saith he, *because the deserts of the action are illustrated by the rayes of the intention.* And if thine eye be single, thy whole body shall be full of light. Because if we intend rightly by singlenesse of thought, the worke is made good, although it seeme otherwise of lesse goodnesse. And if

thine eye be evill, thy whole body shall be full of darknes : because when even any right thing is done with a perverse intention, although it seeme to shine before men, it appeareth darke upon examination of the inward iudge. Greg. l. 18. Mor. c. 6. *propius finem*. Hec addeth : Take heed therefore, least the light which is in thee bee darknes. If the light which is in thee bee darknes, how great is that darknesse ? because if we darken that which wee beleeve we doe well, with an ill intention, how great are the very evils, which we understand to be evill, even when wee doe them ?

2. Consequence.

A good worke may bee omitted, but not an evill committed, with a good intention. Thomas of Kempis : *We must doe no evill*, saith he, for any worldly thing, or for love of any man : but yet for the benefit of the needy, a good worke may sometimes bee freely intermitted

termitted, or else exchanged for a better. Kemp. l. 1, c. 15 n. 1. Put off

Here many times wee stumble grievously, and feele it not. Some have their set prayers for every day, they have certaine devotions, as they call them; hereupon now and then they dwell so stiffly, that they suffer others to perish with hunger and thirst, rather then they will intermit any thing of their usuall course. This I may call a godly dishonesty, whereby many times wee get reproach for our paines: wee are touched with no care of others, but are wise onely for our owne respects; whatsoever may happen to others, we alwaies prefer our owne ends: here our devotions and prayers give place to no body. But how much better were it to observe Christian charity, then such obstinate piety, with how much greater advantage might such things be omitted, or at least deferred. There were many among the ancient Hermites most observant of fasting, yet there were found of these, which to

Impingimus

entertaine Strangers could Dine fixe or seaven times, and alwaies have a stomacke. Among things concerning the soules good, it is very profitable for a man to give over his owne profits in time; and to have no regard of his owne commodities, is often the greatest commodity of all.

Laid aside Gregory very well to the purpose: For commonly vertue, saith hee, is let goe, when it is indiscreetly held, and is held the faster when it is for a time discreetly let goe. Greg. l. 28. Mor. c. 6. From hence it is fully deduced.

3. Consequence.

The intention is thus much the purer, by how much lesse a man seeketh himselfe, and thus much the impurer, by how much more sensible and carefull a man is of his owne matters. Abel the first Martyr, and virgin, being about to Sacrifice unto God, did appoi nt all the best things for his Offering, being ready to give better, if in his power it had beene.

Abel

Abel also brought of the firstlings of his Flocke, and of the fat thereof. Gen. 4. 4. Chrysostom observing here the wonderfull free behaviour of Abel towards God: He brought not onely, saith he, of his Sheepe, but of his firstlings, of his best and choycest things, and of these he selected the very principall, and of the fat hee set apart all the fattest for the Altar. Caine did no such thing. But, it came to passe in processe of time, that Caine brought of the fruit of the Ground an Offering unto the Lord, such as grew upon Trees, and all that came next to hand he caught up for a Sacrifice. Abel therefore provided as it were a feast for God, Caine rudely set before him the latter end of a Epiloguema feast, Apples, Nuts, Peares, Plums, a clownish Present. Hereof notab'y *Austin*: Caine, saith he, made no right division, because like an ill liver, hee gave God somewhat of his owne, but himselfe all to himselfe. Deuteronomy commendeth it in Moses: His eye was not dimme, nor his na-

turall force abated. Deut. 34. 7. An old Expositor : The looke, saith he, of his pious Intention did not wander from the right in a cloud of wickednesse : For Moses sought after God, not himselfe. Hereupon his intention was so pure and strong. Bernard expounding that precept of the Paschall Lambe: *The Lord, saith he, keepeth all their bones.* Psal. 34. 19. not one of these shall bee broken, because never is the purpose of their heart, never is their sound intention broken, insomuch that they should give any consent to itching concupiscence. Therefore let us keepe our intention and purpose of mind with that earnest care, Brethren, as wee would keepe the life of our soules. Thy intention, O Christian, is therefore so much the more sincere, by how much the lesse thy affection is to thy selfe.

4. Consequence.

In most things the intention onely is rewarded, or punished.
For

For example, when ability is wanting, the Will receiveth the reward. In every kind Office, the Will of the giver is greatly esteemed: He gave freely, which was willing to give quickly; hee bestowed very much, which was able to bestow no more. *Plato* knew himselfe to be disdained of *Dionysius* the *Sicilian* King. Wherefore hee desired that hee might be admitted, and have audience. Being brought in presence, he began to speake in this manner: Most Potent KING, wouldest thou suffer him to goe unpunished, whosoever should enter into *Sicily* with that mind, to offer thee some great mischief, although by reason of some impediments hee had committed no harme? Hereunto *Dionysius*: By no meanes, saith hee, O *Plato*, for not onely the wicked enterprises of enemies, but also their Counsells and evill purposes are to bee punished. Here *Plato* speaking on: But if any man, saith he, had come into *Sicily*, for your Majesties honour
and

and benefit, would it be iust, to let such a one goe without all respect, with disgrace and infamy? Who is there so, quoth the King? presently *Plato*: *Eschines*, quoth he, a very upright man, as constant a follower of *Socrates* as any other, and such a one as is able to make all those the better with whom he is conversant. He hath adventured himselfe a great way by Sea, for the generall good, and to make others partakers of his skill; yet hitherto he hath bin neglected. This short Apology did so encline King *Dionysius* to his part, that he began to love *Plato* whom he hated before, and to deale bountifully with *Æschines*. Behold even men also doe punish or gratifie the intention onely, how much more God? If there bee first a willing mind, it is accepted, according to that a man hath, and not according to that hee hath not. 2 Cor. 8. 12. What abundance of praise did God lay upon that memorable fact of *Abraham*: Seeing thou hast not withheld thy

Sonne,

Sonne, thine onely Sonne from me.
Gen. 22. 12. Yet the Fathers
sword did not touch his Son, nor
so much as hurt an haire of him.
In Will *Abraham* spared not his
Son, he slew him in mind, hee
sacrificed him with intention.
God accepting this for a most per-
fit burnt Offering, Now, saith he,
I know that thou fearest God,
Thou hast not spared him for
my command, but I have spared
him for thine obedience: It is
enough to me, *Abraham*, that
thou wast willing to doe this,
therefore I will remunerate thine
intention no lesse bountifully,
then I would have remunerated
thy deed.

Noah was no sooner gone out
of the Arke, but presently hee
built an Altar after a confused
manner, and taking of every cleane
Beast, and of every cleane Fowle,
he offered burnt Offerings upon the
Altar. *Gen. 8. 20.* being per-
swaded, that his good will
and intention of mind herein
was very pleasing to God. And
the Lord smelled a sweet savour.
Loe

Loe how intention made the very smell and smoake of the sacrifice delightfull. God regarded not the Birds and foure-footed Beasts, but he smelled somewhat in them that had a sweet savour, namely the affection of *Noah*. Of what kind soever, saith *Chrysostome*, our Sacrifice is, whether we pray, whether we fast, or give almes, herein it must be the smell of the Sacrifice which onely pleaseth. To this sence said Saint Bernard : Sometimes the good will alone sufficeth, all the rest doeth no good, if that onely bee wanting. The intention therefore serveth for desert, the Action for example. If we should set an example of what we speake, before our eyes. One seeth a lamentable poore Begger, who is not rich himselfe, he is sorry for him in mind, hee looketh up to Heaven, and giveth G O D thanks for that which he enjoyeth, and O, saith hee with himselfe, that I were able fully to relieve this beggers want, how gladly would I doe it : Such a one as this although he giveth nothing, or but

Valeat intentio ad meritum, actio ad exemplum

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but a little, being able to give no more, shall receive a reward, as if he had given to his wish. In like manner, if a sicke man desire seriously and ardently, both to poure forth prayers, and to afflict himselfe outwardly, or to exercise other workes of Piety, but is not able to performe these for want of strength, hee shall have God no lesse propitious unto him, then if he had done all those things, which hee wished to doe, so his mind deale thus with God : My God, how willingly would I execute this for thy honour ! but thou knowest Lord, that it is not in my power, therefore I most submissively offer this my desire and will unto thee instead of the deed. Hereupon *Chrysostome* affirming to the exceeding comfort of a great many : Give, saith he, to the needy, or if thou hast it not, if thou give but a sigh, thou hast given all; for that ever waking eye seeth thee to have given whatsoever thou hadst. (*Chry. Hom. 7. de pœnit. ad finem.* Hereupon also *Gregory* :
In

In the sight of God, *saith he*, the hand is never empty of gifts, if the closet of the heart bee filled with good will. *Greg. Hom. 5. in Evang.* Therefore both the poorest out of their meane estate, and the most diseased out of their miseries, may offer as rich and excellent gifts to God, as the most wealthy and healthfull. This is not the proper businesse of riches or strength, it chiefly concerneth the Will, which if it be truly good, doth parallell both riches, and strength, and all things. As the very same sometimes is an eloquent man, which holds his peace, the very same a strong man which hath his hands bound or kept downe, the very same a good Mariner, which is on dry land: so he is both liberrall, and painefull, and obsequious, which desireth onely, and hath no other witnesse then himselfe, of this his desire. The Kingly Psalmist: *Thy vowes, saith he, are in me O God, I will render praises unto thee. Although, O God, I find nothing*

*In me sunt
Deus vota
tua. Ieron.*

Outwardly, which I can lay up-
 On thine Altar, yet I find some-
 what in my selfe, to offer unto
 thee: there are things laid up in
 my memory, in my understand-
 ing, but especially in my will,
 which being presented unto thee,
 are never but accepted. Christ
 most exactly confirming all this:
*Whosoever, saith he, shall give to
 drinke to one of these little ones, a
 cup of cold water onely in the name
 of a Disciple, verily I say unto
 you, he shall in no wise loose his
 reward. (Math. 10. 42.)* I
 know, it is not in all mens power
 to give entertainment, and sup-
 ply the wants of nature, there-
 fore that which every poore man
 is able, let him give a draught of
 cold water to the thirsty, *he shall
 not loose his reward* No man
 therefore may utterly excuse
 himselfe by poverty, from succou-
 ring those that belong to Christ,
 seeing such a noble recompence
 is promised even for those bene-
 fits, which are of no value, *hee
 shall not loose his reward.* And that
 no body might complaine of the
 charge

charge of wood in providing warme water to wash their feet, let him give cold onely, neverthelesse for such a slender and easie kindnesse, even for such a small matter, *he shall in no wise loose his reward.* For in this kind of courtesie not the rich liberality, but the godly will, and right intention is regarded. God esteemeth workes more out of the desire and endeavour, then by the greatnesse of the thing, rather by the affection of the giver, then the price of the gift. Hereupon even the very least and vilest thing given for Christs honour, *shall not lose its reward.* That wee should take paines to no purpose in these meaner things, is the thought of our pusillanimity, not understanding how greatly God respecteth even the very meanest good turne, yet bestowed with a good intention. For this cause *Augustine* : God, saith he, *crowneth the good will, when he findeth no power to performe.* Aug. in *Psal. 105.* Bernard of the same mind sayed : God undoubtedly imputeth

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puteth to good will, what was wanting to ability. What more plaine, then that our desire of a thing should bee accounted for the deed, where the deed is excluded by necessity? Bern. Epist. 77. Whosoever will, may become a Martyr by intention. It is a generous thing indeed, to expresse himselfe thus in mind to God: How glad, my God, would I be, did thy cause require it, to drinke a purple cup of my blood to thee: I am ready to lay downe my head, and my whole life for thy sake. Assuredly such a one as this, which is not unprovided of will, but occasion to dye, shall not lose his reward, and that a most ample reward.

Many times but to attempt worthy things in wish, is enough. But there are slothfull people, which carry continuall winter in their breasts: if any among these be troubled with a little cough, or feele their head ake, or if the wind blow any thing sharpe, they use to take up such godly speeches as these: We are not fit to be at Church to day, therefore we will carry

*Sæpius in
magnis vel vo-
luisse sat est.*

carry at home, God is so good he will reward our pious desires for the deed it selfe. When ability is wanting, the will is sufficient. After the same manner of speaking both the covetousnesse and sluggishnes of many cheareth it selfe up. When the poore are to be releevd, we are not able, say they, therefore it will be enough to have a mind to relieve them. When fasting ought to be kept: infirmity hindereth, wee cannot endure hunger; therefore fasting-dayes can challenge no power over us. When the difficulty of an hard matter is generously to bee broken through: *Behold*, say they, *who is able to doe this?* therefore let the will serve instead of the worke. O idle beasts not to ne for Heaven! O the frozen condition of a soule dead in sin! What leave have yee to exercise your sloth in this manner, and to bee absent when you list from the service of God, and to omit all other things at your pleasure? these words are no defence at all for your sluggishnesse. It is one point

Of no Hea-
venly race
Frozen win-
ter of a dye-
ing mind

point, my friends, to assay a thing hardly and difficultly; another not to assay at all. If we deny our ability in all things, which we can doe very hardly, what worthy or excellent matter I pray will there be, which wee should confesse our selves able to performe? This laying therefore, (*When there wanteth ability, will serve the turne*) doeth not one whit favour your cause: yee might be able, so yee were willing. If whatsoever is not easily effected, might be freely omitted, what famous or worthy thing I pray would ever be brought to perfection? All these things have every one their difficulties, which hee that avoydeth, loseth his reward. The *Pelican* a bird filleth her selfe with shell-fish lying on the shore, and after casteth them up againe, being concocted with the heat of her stomacke, and chooseth out of these such as are fit to be eaten. Thus, O drowsie Christians, if you would but swallow some labour and difficulty,

*Cum deest
facultas, sup-
plet voluntas.*

*Seeks to
avoyd*

*Qui nucleum
vult esse, nu-
cem confin-
gat oportet.*

culty, you shall find your selves by experience able to doe very hard things. He which will eat the Kernel, must first breake the shell. He delayeth not to fight, which loveth victory: he feareth not blowes, nor refuseth the combat, which desireth the Bayes. But that which men deny themselves able to doe, let them be ready at least seriously to wish. But wee must proceed.

5. *Consequence. More especially
of Rash Iudgement.*

It is very great rashnesse, to judge or condemne any man of wickednes, not apparent, whereas the intention whereby we are all acquitted or condemned, is knowne to God onely. Moses an Abbat in times past was called to give Sentence upon a Brother that had offended. Hee came therefore, but withall brought a Bag full of Sand upon his shoulders. Being demanded what he meant by that sight? *They are my sins,* saith he, *which I can nei-*
ther

ther sufficiently know, and am scarce
able to beare; how then shall I
judg of anothers? It is an excreame Determine
audacious part indeed, and a vice
most hatetull of all to God, to
goe about to search into the se- *Rip up*
crets of the heart, and to dragge
the very thoughts of others to
the Barre, and passe Sentence
against them. *Who art thou, that*
judgest another mans Servant? he
standeth or falleth to his owne Ma-
ster. Rom. 14. 4. His Master
searcheth out his heart. If he be
approved of his owne Master,
why dost thou thrust thy selfe in-
to the businesse? For which very
thing thou art inexcusable, *O Rom. 2. 1.*
man, whosoever thou art that
judgest another, for where in thou
judgest another thou condemnest
thy selfe. How many Actions in
all ages have seemed very unjust,
which neverthelesse for the in-
tentions sake, have bin not onely
no waies evill, but also most
worthy of commendation. *Am-*
brose a very uncorrupt man went
into a common Stewes, but be-
cause he might avoyd Ecclesiasti-
call

Started up

call dignities. *Abraham* the Hermit, changed his habite like an Apostate, but that he might disswade his Neece from her lewd courses. *Pynuphius* the Anchorite tooke up his Inne with *Thais* the famous Harlot of *Alexandria*, but that hee might convert her from the Service of *Venus*. Who is there amongst us all, which if he had seene any of them taking his way to these notorious corners, but conjecturing very ill, had presently leapt out like a Iudge with these words: Looke upon the unchast varler, which goeth for lascivious delight to a Brothel-house. It had bin very ready with us to Iudge in this manner, but had not this bin a most unjust Iudgement? Therefore whatsoever men doe, Intention Iudgeth them all. That which Bernard said truely: The purpose of intention discerneth betwixt good deserts and bad.

It is as cleare as can bee in Divine Scripture. *Iacob* the Sonne of *Isaac*, that most worthy Grandchild to *Abraham*, deceived his Father by his Mothers policy, beguiled

beguiled his Brother of very great
 hopes, and yet obtained a most gra-
 cious blessing of his Father. For
 Jacob was howsoever of a very
 good intention, as he that had
 also this worthy commendation Plaine
 given him: *And Jacob was a sim-
 ple man. Gen. 25. 29.* Phinees run
 two men at once through with a
 Iavelin, nor yet was he tortured
 or adjudged to the Gibbet. His
 adventurous fact did wonderfully
 please God: *Then stood up Phin-
 nees, and executed Iudgement, and
 so the plague was stayed, and that
 was counted unto him for righte-
 ousnesse. Psal. 106. 30* Cain slew
 Abel, David Goliath, and Uriah,
 Iobab Abner, and Amasa, Great
 Herod the Ascalonite the Infants
 at Bethleem, Herod Antipas Iohn
 Baptist, Herod Agrippa Iames,
 Peter Ananias and Sapphira:
 very murders, and committed ei-
 ther by hand or command, but
 their intentions and causes were
 of a farre different condition. In
 like manner one Apostle and
 foure Kings uttered that voyce of
 sorrowfull men, *I have sinned.* Peccavi
T Pharaoh

Pharaoh said this, and *David* said it, this said *Saul* in like manner, King *Manasses* also, and *Judas Iscariot* said the very same, but alas with how not like successe ! for as their intentions were altogether unlike, so most different likewise the effects. That holds out hitherto most true : *Whatsoever men doe , Intention is Iudge of all.* And what a company of actions might seeme most praiseworthy, if a wicked intention did not vilifie them. *Cataline*, that notorious disgrace to a *Romane* name, might have bin taken for an Apostle by his worke, not by his intention. He carried him selfe most patient of heat, cold, hunger, thirst. *These things*, saith *Augustine*, hee underwent, that hee might accomplish most inhumane desires : *The Apostles*, that they might suppress, and compell them to bow to reason. (*Aug. l. 2. de Mor. Manich.*) The *Herodian* Linage exprest a most remarkable example of this thing. *Herod the Ascalonite* : *That I*, saith he, *may come and worship him also.* He would

would have come surely, but brought home a bloody Dagger. *Herod Antipas* that parricide of the Baptist, was glad indeed to see Christ, whom *Pilate* had sent unto him, but not as *Zacheus*. Curiosity begot this gladnesse in him, he hoped to see a Miracle. *Herod Agrippa* the murderer of *James*, played the Preacher, for *He made a Sermon to them.* Act. Oration 12. 23. But not to instruct the people, but that hee might shew himselfe in his Royall Apparrell for a mirrour, therefore hee was smitten to death by an Angell in Chaire the very Pulpit.

*Intention is the Iudge to try,
What all men doe indifferently.*

Since God therefore regardeth not so much the deed, as the intent of the doer, and the intention cannot be discryed but onely by God, it is too too bold and intollerable rashnes, to Iudge any mans Actions although they seeme very evill. For to doe in this manner, is as much as to say: I see this mans thoughts, I behold

Outside
Inside

Argue
Reason

that mans intention, I am Christ, I try out the reines and hearts, I am God. Such Iudges as these complaine out of hell: We fooles accounted their lives madnes, and their end to be without honour: how are they reckoned among the Children of God, and their lot is among the Saints. (*Wisd.* 5. 4, 5.) Wee looked upon the outward parts, and by these wee judged of the inward, from thence sprang out so rash, and so foolish error. *Iob* in those his most grievous miseries, uttering wonderfull things, one while he desired to dispute with God, another while to have his sins weighed and examined in the Balance; now he said that he knew he had committed no wickednesse, his friends tooke such kind of words in an ill sence, and judged no otherwise, then that he was most worthily punished of God as an hainous offender, when in the meane time he was most deare to God. O rash and wicked Iudges! And such as these, that they may be knowne very well, being

being blind in their owne matters, are most full of eyes in other mens ; like a Monster. They see not their owne faults at home and neare hand, other mens they search out a great way off, even to the bones and marrow. Moreover, they behold things in another which are not at all : they dart eyes out of suspition onely into the faults of others, in whose praises they are without eyes. If there be any darknes they see it, and discover night very often in another mans sky, wherein the light shineth clearely , they behold that in their owne obscurest night there is day. Thus they find day in night, in night day ; by a prodigious errour on all parts. The smallest faults in others, are exceeding great with them, their owne faults they account vertues. Whereby it cometh to passe, that they slide into most grievous errours, and no marvaile, they have eyes no way single, but heavy with envy and hate in other folkes matters, with selfe-love in their owne. O the

judgement not of *Areopagites*,
but the blindest that can be.

Hor. l. 1.

Sat. 3.

*Cur in amicorum vitijs tam cer-
nis acutum,
Cum tua pervideas oculis male
lippus inunctis?*

*Thy friends defaults why seest
thou so acute,
And bleare-ey'd art, when thine
owne come in suite?*

Thou hast mistaken, and wilt
mistake herein a thousand times.
Whatsoever men doe, intention
judgeth them all.

In this manner the unruly hu-
mour of judging doth shamefully
infatuate the whole World:
Chrysostome said truely: Thou
shalt hard'y find any man free from
this errour. All men though they
mount not the Chaire of estate,
though they have no executioners,
no racks, and fetters at their com-
mand, neverthelesse these very peo-
ple also doe judge them, whom they
conceive to be offenders, in their
common talke, in their ordinary
meetings, in delivering their con-
science.

Giving their
verdict

science. Chry. Hom. 5. in c. 2. ad Rom. ante med. And Augustine: The greatest part, saith hee, of mankind is proved to be ready and forward to reprehend with indiscreet judgement, when in the meane time they will not be so judged of others, as they will judge others themselves. Aug. de temp. Serm. 202. Right so it is; we lash one another continually with rash judgements. Nor give Sentence onely against those things which carry a shew of evill, but are unjust Iudges likewise against those, which not onely admit, but also require a favourable interpretation. As much as old Rome was deceived in her opinion of *Fabius Maximus*, so much and no lesse in *Minutius*. In him she grievously mistooke Rashnes for Fortitude, and Prudence for Cowardise in the other. But one booke proved, that it is the condition of the Common multitude, to have no discretion, peoples and to judge rashly, insomuch condition that they looke for the issue, when there is need of advice. But I omit profane testimonies, seeing

ing we are bound with Sacred.
Num. 12. 1. When *Moses* had taken an *Ethio-
 pian* to his Wife, presently his
 Sister construing this marriage
 ill, fastned a taunting censure
 upon her Brother. Neither could
 the holy King *David* escape his
 Wives most reviling Iudgement.
 If any one ignorant of the fashi-
 on of the Country, or lasciviously
 bent, had seene *Jacob* at the *Well*
 saluting *Rachel* with a kisse,
 without doubt hee would have
 drawne suspicion from thence of
 no chaste intent, or Iudged *Jacob*
 to be like himselfe, given to fond
 desires. Who that had beheld
Judeth going so curiously attired
 into the *Assyrian* Captaines Tent,
 would not withall have surmi-
 sed very ill of her? Far otherwise
Ioseph, that most continent Hus-
 band of the most blessed Virgin.
 The Mother of our Lord, a maid
 for ever, was great with Child.
Ioseph, because hee knew his
 Wife to be more like an Angell
 then a woman, could not bee
 drawen to that opinion, as to be-
 lieve that any thing was commit-
 ted

Appeared

ted by her contrary to the law of Marriage. So he freely referred all the matter to the judgement of God. And although hee had a most strong argument before his eyes to move suspicion, yet hee could by no meanes endure to be Iudge of this secret. And indeed Christ himselfe, being ready to dye, when he could not deny the most villanous fact of them that crucified him, excused their malice, and the abhominable state of their wickednes, he called in a mild tearme Ignorance. Thus all that are Christians indeed, when the fact they can not, excuse the intention, and when the intention seemeth not excusable, yet they take not upon them the authority of Iudging, but transfer it all to Christ the Iudge of all men. These know without doubt, how truely that religious Author said: *A man useth frivolous paines, many times mistaketh, and easily transgresseth in censuring others.* Kemp. *Lib. 1. de imit. c. 14. n. 1.*

Anastafius the Sinaitite relateth,

T 5

how

how there was one in a Monastery, religious to see by his habit, but not commendable at all for his manners, as hee which had spent most of his life in ease and slothfulnes. He came to the last point, and now being nigh unto death, neverthelesse, shewed no signe of feare or terrour. This amazed the standers by, which feared ill of the man, least hee should make no good conclusion of his life, which he never began to amend, One of the Company therefore heartier then the rest: *My Brother, saith he, wee know very well, in how great idlenesse thou hast led thy life hitherto, and for that wee marvaile, how thou comest to have this dangerous security: this time requireth groanes and teares, not this unseasonable mirth. Hereunto the dying party: So it is, Fathers, nor doe I deny, saith he, I have passed my daies in shameful negligence, neither can I speake now of any vertues. But, this very houre the Angels brought mee a Bill of all mine offences, and withall demanded of mee, whether I would*

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would acknowledge them to bee mine? To whom I : I acknowledge them, plainly, and am sorry. yet there is one thing which promiseth the Iudge more favourable unto me. Since the time I put on a Monasticall life, unlesse my memory faile me, I never Iudged any man, nor called any injury to remembrance. I request therefore, Let these words of the Lord protect me. that am guilty, saying : Iudge not, and yee shall not bee Iudged : forgive, and ye shall be forgiven. These as soone as the Angels had heard they tore in picces the hand-writing of my sins. Hereupon now I being joyfull, and replenished with good hope, am ready to depart into another world. No sooner had the dying man uttered these things with a failing voyce, but hee yeelded up the last breath of life most pleasingly. And that thou maist not question my credit in this matter, Reader, behold I give it thee under authentique hands. St. *Anastasius in oratione de sacra Synaxi.* Baronius Tom. 8. and 599, n. 14. Of so great confe-

Would remember

In his own
person,

consequence it is, O Christians,
of so great consequence it is, to
Will, and fulfill but this one
thing onely, *To Iudge no body*. He
can doe very much with Christ
the Iudge, whosoever cannot
Iudge within himselfe Therefore
*Iudge not, and yee shall not bee
Iudged. Luk. 6. 37.* whosoever is
in doubt to offend, let him bee
afraid to Iudge.

But who is it that hath a de-
fire to avoyd these errours? *Han-
nah* prayed in times past, and
mingled her ardent prayers with
a flood of teares. *Eli* the Priest
saw her, and observed her mouth
while she prayed, and supposing
her to be taken with drink: *How
long*, saith hee, *wilt thou be drun-
ken? put away thy Wine from
thee.* (*1 Sam. 1. 10. and fol*)
This suspitious old man, stricke
the excellent good woman with
most unjust Iudgement, who
when she was in bitterness of soule,
*prayed unto the Lord, and wept
sore.* Now *Hannah* spake in her
heart, onely her lips moved, but her
voice was not heard. The Priest
noting

noting this carriage of her while she prayed, judged by the motion of her lips that she was drunken, and muttered idle words. A Judgment as false as rash; and no lesse such, then that which followeth. *David* the King of *Israel*, sent to the Prince of the *Ammonites*, those that in his name should condole the losse of his Father lately deceased. He beleevved that they were sent unto him, not for kindnes sake, but to spy out all his wealth. Being drawne to this opinion, hee shavved off the messengers beards, contrary to the Law of Nations, and shamefully cut off their garments in the middle. A mighty over-sight, and that which hee Rashnes carried not away unrevenged. For indeed he bereaved the Messengers of their beards, but himselfe of his Kingdome. Goe now and interpret the purpose of a good mind ill. Daintily *Gilbertus*: Both a naughty intention saith he; and a perverse construction, are both an abuse, both full of Gall, both false, having no agreement with

*Nec falli
volunt, nec
fallere norunt*

Could

Sometimes

with a Dove-like nature. They are Doves eyes, which will neither bee deceived, nor know how to deceive. Gilb. Serm. 40. in Cant. fin. But Christ himself the most excellent patterne by farre of all our Actions, alas, how often and what unjust Iudgements did he undergoe? The pharisees those most carping Criticks, most impudent Censours, and most wicked Iudges did continually stand upon their watch, to see if they might lay hold upon any thing in the words and deeds of the Lord, which they might teare in peeces with an envious tooth. Our Saviour anon invited himselfe to Feasts without bidding: By and by the Pharisees cryed with a loud voyce: Behold a Propbet, a Wine-bibber, a gluttonous man, a smell feast. When the Lord held that most noble Discourse concerning the Shepherd and the Sheep, many of his Auditors did not feare to say: Hee hath a Diuell, and is mad, why heare yee him? ioh. 10. 20. If Christ had healed any body on the Sabbath day,

day, presently againe did the *Pharisees* burst out of their Watch Tower, and, Loe they cryed, *this man breaketh the Sabbath by plaine impudency.* Finally whatsoever Iesus had done or spoken, the *Pharisaicall* Tribe did instantly fasten a most malevolent interpretation upon it. Nor were more favourable judgements pronounced against the Disciples of the Lord, when being constrained by hunger they pulled the eares of Corne, when they washed not their hands superstitiously, when they fasted not in that manner as others did, presently they were marked with a rigid censure. When in conclusion they were inspired with the Holy Ghost, and declamed most eloquently and constantly likewise of the resurrection of Christ, there were some which cavilling against this eloquence said like wicked Criticks: *Why wonder yee, fluent Cups can doe this: good men they have tippled too much, and are full of new wine, this makes them speake so bravely.*

There.

Ordering
manners

There is no body which can escape the benches of these rash Iudges. If any goe in a little finer apparrell then ordinary, presently we hale him to Arraignement, and enquire after our manner, how commeth this fellow by so much mony, that he can tricke up himselfe thus after the best fashion? It is credible that one Purse maintaineth him and his Master, and that which hee cheates his Master of, is laid out upon clothes. If any one be contented with a meaner habit, and bestoweth all his care in reforming his life, presently wee are upon him, and O covetous man, say wee, *how doth he spare his mony, and liketh base apparrell and out of fashion best!* If any one frequent the Sacrament of the Communion, and other holy duties; presently censures and calumnies follow him, and hee wants not those that say : *Looke where disguised sanctity goes, he is no lesse wicked then others, but he feigneth himselfe the man which he is not.* If any one macerate himselfe with

with much abstinence, presently he is hift, and pointed at; *Behold an abstemious Pharisee, he is ready to starve himselfe, that hee may bee praised.* If any one by reason of his weakenesse, and want of health, cannot observe a solemne Fast; presently againe hard speeches, and the blacke marke of *Nigrum* condemnation passeth upon him: *thet.*

Behold a Gluttonous man, and borne for his belly, which for one dayes refraining feareth death: If any one addicted to privacy and quietnesse, withdraweth himselfe from the affaires of the World, suddenly there starteth up, not one alone, to stone him with these speeches: *This man desireth ease and good dayes, labour beginneth to be out of fashion with him, or desperation hath thrust him upon this course.* If any one detesting ill company, endeavoureth to observe an holier manner of life, here diverse and inconsiderate clamours arise, those call him *Flatterer*, these *Hypocrite*, the other *close Companion*. No body A man by is safe from these flying Daggers,

To one of
a good
credit

Set out
their
Mouthes

Spiritually
Calling s

gers, wherewith the name of many is shamefully stabbed. If any goe along over-whelmed with his thoughts, and uncovereth not his head to a greater man then himselfe, forth-with the Iudge starts up, and *Loe* cryes he out; *the pride of man, what mighty state he takes upon him!* If any one saluteth not his acquaintance by the way, or carrieth himselfe somewhat strange, accusation and Iudgement is at next word: Behold, they are in an uprore, how this fellow cannot choose but shew his hate and envious mind, see how hee scornes to know his poore friends. *Augu-
stine* truely: *The ordinary course of seeing, is all the aime that a carnall man hath of Iudging.* Ah how rashly oftentimes, are men in religious degrees both Iudged and condemned, as well of pride as covetousnesse, and other vices? The more bold and nimble any one is with his mouth, so much the more severe and inexorable Iudge he is in pronouncing definitive Sentence against them; he
admits

admits of no defence, heareth no reasons, beleeveth no body but himselfe, and such as are like him. Truly, and we are a company too apt to judge the worst. Hence come those thundring wordes of Iudges : a Rope for this proud Prelate ; to the Dogs with that greedy Parson ; to hell with that wicked Priest ; or the like. O mortals, how much punishment hangs over your heads for these Iudgements ? Impudent whoredome, and rash censuring draw the whole world almost to destruction : there men are mad with incontinency and lust, here they use tyrannous state in Iudging others faults. So subtil is the Divell, that whom like holier people he cannot entice to the filthy pleasure of Beasts, these he easily ensnareth with the custome of rash judgement. There is none absolutely which knowes how to spare others in this point. What a company are to be found which in all places carry Table Bookes about with them, like censours of all men, and when they chance

Et nos invidium credula turba sumus.

chance to see or heare any thing that dislikes them, presently they give it the grace of their Table booke.

But thou wilt say, if a very credible person declare any thing, if I see a thing with mine owne eyes, if I heare a thing with these very eares of mine, neverthelesse may I not presume to passe sentence? Thou maist not presume my friend, for so also thou maist be deceived, and numbers before thee have beene deceived by the selfe same meanes. One of a religious society came to the Priest their Governour, and desired that he would give him leave to depart out of the Covent, for hee would have no longer conversation with that Brother, which bore such an ill report. To whom the Governour: *Be not so hasty,* saith he, *to beleieve the harme which thou hast heard.* He on the contrary, *that he had taken it upon relation of a very faithfull man,* and therefore pressed his departure: Hereunto the Governour excellently: *If he were a man of credit,* saith

saith he, he had never told thee so. Aptly noting the wickednesse of whisperers, and backbiters. But although thou shalt heare and see a thing thy selfe, yet thou, unlesse it be thy duty, maist not be iudge over what thou hearest and seest. Thou wilt say, if thou be wise: I know that this is done, but with what mind, with what intention, upon what motions, for what causes it is done, I know not. But imagine (which cannot be effected) that all things were manifestly knowne unto thee, thou nevertheles restrain thy judgement, and as Dorotheus admonisheth. Sermon. 6. say with thy selfe, *Woe is me, whereas he hath offended to day, it may bee I shall to morrow. I seeme in my conceit to stand, and the next day perhaps shall fall, and happily he hath already repented him of his fact, which I cannot absolutely promise my selfe to doe.* Bernard: Although, saith he, thou find out a thing to be done otherwise then it ought, neither so judge thy Neighbour, but excuse him rather. Excuse the intention, if thou canst not the deed:

deed : Suppose ignorance, suppose over-sight, suppose mishap. But if the certainty of the matter disclaime all reasonable pretence, yet notwithstanding meditate thou with thy selfe, and say privately : The temptation was too strong. What passe had I bin brought to, if it had likewise obtained power over me. Bern. Sermon. 40. in Cant. fine.

The Christian Law not onely commandeth ; doe thou not steale, doe not commit adultery, but also doe not judge. Let not him that eateth, despise him that eateth not : and let not him that eateth not judge him that eateth. Rom. 14. 3. Wonderfull, thrice wonderfull it is ! we poore wretches are not able to reach to the abstrusest corners of our owne hearts, and yet wee boldly assay to breake through walls, and search out other mens secrets ; we are of a dull and dead sight in our owne matters, and our eyes faile us even at hand (For who can understand his errors ? Psal. 19. 13.) And yet we take upon us to see into the closest of other mens

mens breasts a great way off, and give Iudgement of them. Here I breake forth with Chrysostome: O man, looke diligently upon thine owne life, descend into thine owne conscience. Why dost thou see a Beholdest mote in thy Brothers eye, but perceivest not a beame in thine owne eye? Or how sayest thou to thy Brother, let me pull out the mote out of thine eye; and behold a huge beame, an horrible beame is in thine owne eye: Thou Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to pull out the mote which is in thy Brothers eye. Matth. 7. 3. and Luk. 6. 41. Thou that wast so quicke-sighted, saith hee, in anothers matters, as to marke even the smallest faults, how comes it to passe thou wast so negligent in thine owne, as to passe by even great faults. No otherwise then if one that lyeth sicke of a grievous Dropfie, or any other incurable disease, should altogether neglect this, and blame him which regardeth not a little swelling in any part of his body. If then it be evill,

not to discerne ones owne sins, it is surely double or treble hurt to judge others, and carry a beame in his owne eye without trouble. Chry. Tom. 5. orat. de provid. et Tom. 2. in 7. Math. Hom. 24. post init.) But thus we are wont, this is our fashion : to over-slip our owne faults negligently, and to insult unadvisedly upon other mens. What dost thou, O rash Iudge? seeing thou canst safely trust neither thine owne cares, nor yet thine eyes ; nay if an Angell from Heaven declare unto thee what another hath done, neither so indeed canst thou alwaies give sentence against another, forasmuch as an Angell himselfe cannot fully discover the secrets of another mans heart. It is G O D onely, *The Lord that searcheth the heart, and tryeth the reins. Jerem. 17. 10.* To him onely are the intentions of all men clearly knowne. Whereas now it dependeth upon the intention how guilty or harmelesse every man is; what strange temerity is this we use, to remove G O D from his Tribunall,

Innocent

Tribunall, nay thrust him out, Judgment
Seat
and place our selves therein with
incredible presumption : What
strange temerity I say, is this, and
how worthy of revengefull
flames, to usurpe Gods peculiar
right, and pronounce Sentence
against any body at our pleasure.
Hence is that vehement admoni-
tion of the Apostle James, *Hee
which speaketh evill of his Brother,
and judgeth his Brother, speaketh
evill of the Law, and judgeth
the Law. But who art thou that
judgest another ?* Jam. 4. 11. 12.

And indeed this is as Barba-
rous and cruell an offence, as
common and usuall. The whole
world is troubled with this dead-
ly but sweet disease. It is plea-
sing and delightfull unto all for
the most part, to bee upon whose
backe they list with a lawlesse
censure. Thus there appeareth
scarce any vice more ordinary in
this life, no grosser darkenesse
overwhelmeth the mind of man
in any course, greater ignorance
no way. For we affirme doubtfull
things for certaine, or if they be

Contrary to
all goodnes.

Unwerthy

certaine, yet certainly they be-
long not to us; or if they doe be-
long, we judge unknowne things
for apparant; or againe if they
be apparant, yet with what mind
they are done, we know not, ne-
verthelesse we prosecute them as
if they were done quite amisse.
And many times we grow to that
presumption, that with most un-
just rashnes for one Traytour
Judas, we condemne all the A-
postles, and the whole Colledge
of Christ; for some naughty Pre-
lates, all Arch-bishops and Bi-
shops; for some exorbitant Schol-
lers, all scholasticall Societies;
for some Priests that carry them-
selves ill, all Clergy men and
Ministers; for some jarring Cou-
ples, all married people; for
some loose Virgins and Wid-
dowes, all single life; for some
dishonest Merchants all dealing
in wares; for some base Citizens
and Trades-men, a whole City;
for a few Senators or Consuls
that are not good, a whole Se-
nate; for some discommendable
Princes, Kings, Emperours, all
degrees

degrees of state. Alas we are too presumptuous in this case, and more rash then can bee spoken, which make it nothing to prevent the everlasting Iudge with our Iudgement. Christ will come to Iudge the world: whosoever cometh before him, is not Christ, but Antichrist. Magistrates are Gods Interpreters, and they, as divine Oracles, may not pronounce of any man, but what they know by sure authority from God. If they doe otherwise, and follow their affections, they also shall incurre most severe Iudgement. Men, as men, are forbidden to Iudge.

Rash above
measure

Gather

Fancies

God ordained in the old Law, that the Priest should not give Iudgement of the Leprosie, before the Seventh day. It required so great deliberation to find out a disease, which yet was beheld with the eyes. How then will God in his goodnes permit, that one man should Iudge anothers intention, which is manifest to no eye but Gods. The men of *Bethshemesh* used no violence to

Was a mat-
ter of so
great respite
to resolve
upon

the Arke of the Covenant, but lookt a little too curiously into it. And yet they were grievously punished for this their curiousnesse, which might have seemed of no regard, if not pious. For there fell of the people fifty thousand, and threescore and ten men at one slaughter. 1 Sam. 6. 19. How much more close, I pray is mans heart, then that wodden Arke? and yet thou, whosoever thou art, dost rashly dare to open that chest of God not onely with a curious eye, but also wicked Iudgement: and to set it abroad likewise to be gazed upon and derided by others. Chrysostome here as freely every way as fully. If no other sin, saith he, were committed by us, there were cause over and enough that we should bee cast into Hell for this onely. Forasmuch as wee sit severe and most bitter Iudges in other mens faults, but see not the beames which stick in our owne eyes. Who search ever the least matters that concerne us not to the quicke, and spend the whole time of our life to Iudge others: from

from which vice you can hardly find any Secular, or Spirituall man free. Yea, and although so sharpe a threatening counter-check it, for the Word of God defineth: With what judgement yee Iudge, yee shall be Iudged also your selves. Seeing therefore so great a punishment is appointed for this will, and in the meane time no pleasure or delight can be gotten thereby, as it useth in other sins, nevertheless all have run themselves heedlesly and headlong under the yoke of this vice, as if they studied and strove a purpose, who should come first of all to this mischief. Chrys. Tom. 5. l. 1. de compunct corda circa med.

Made a
match a-
mong them-
selves

Therefore as Seneca very excellently adviseth, Suspition and conjecture must be removed out of the mind, as most deceivable enticements. Hee saluted me somewhat unkindly, he suddenly broke off the discourse, hee invited mee not to supper, his countenance seemed a little coy. Suspition will never want matter to cavill at. There is seed of simplicity, and

a favourable construction of things
 Let us beleieve nothing, but what
 shall be manifest and clearely obvi-
 ous to the eyes: and as often as
 our suspicion shall appeare vaine,
 let us chide this our credulity. For
 this reproofe will bring us to a
 course, not to beleieve easily. I adde,
 and not to Iudge rashly. Moreover
 they that conceive ill of all men,
 and take what/soever thou dost in
 the worst sense, are not unlike a
 cooping glasse used by Physicians,
 which is made onely for that end,
 to draw out corrupt bloud. Thus
 these rash Iudges passe by all that
 is good, but if there be any thing
 worthy of blame, among the
 vertues of others, if there be any
 thing amisse which is not known
 they bring it, as they suppose, to
 light, they shamefully confound
 all vices and vertues in each o-
 thers tearmes. A man of a low-
 ly carriage, they call Sotte or dis-
 sembler; the simple honest, foole;
 the sober, too austere; the absti-
 nent, dotish; one that is earnest
 against offenders, they tearme
 cruell; one that is given to dis-
 creet

Sen. l. 1. de
 ira. c. 24.

creet quietnes, sluggard; the provident, they name loyterer and coward; the saving, they brand with the marke of covetousnes; the stout and magnanimous, is with them contentious; the silent is accounted for illiterate; the modest is defamed with the name of Mopas: But on the contrary they honour a flatterer for a friend, and interpret flattery, friendship; rashnes by them is set forth in the title of fortitude; madnesse is commended under a colour of mirth; the fearefull is taken for wary; the prodigall, for liberall; the base and churlish for saving and frugall; the covetous beareth the name of industrious; the splenetick and furious, are made companions with the valorous; the ambitious and insolent, are reckoned among the generous; the fraudulent obtaine the grace of prudent, the proud of constant; the talkative and wanton of affable; the most unprofitable slow-backs, are translated like Gods amongst the lovers of peace. All things are

Familiar
Droanes

turned upside downe by such rash judgements as these, whereby we offer God great injury, for wee rudely arrogate that to our selves, which belongeth onely to the Tribunall of God. And even as it turneth to the notable mischief of the Common wealth, if every one take upon him the authority of a Iudge, to decide controversies, which arise among people at his owne pleasure. So it is extreame rashnes of any man, to usurpe, as he listeth, the office of Christ the Iudge, which hee hath nothing to doe with, to whom alone it thoroughly appeareth, with what mind all things are done. *There is one Law giver and Iudge, who is able to save and to destroy. But who art thou that Iudget another?* Thou hast a dead corpse at home, upon which thou mayest bestow thy teares, and yet thou goest to anothers house, to bewaile the dead there. O Wretch. Goe, then, and learne to spend thy nights, at home. First bewaile thine owne dead. The deepe night of ignorance overwhelmeth

*I nunc, et hoc
res, discere ma-
nere Domi.
v. Elegi.*

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whelmeth thee in discerning thine owne matters, and dost thou promise thy selfe day in other mens? And what impudency is this which yee use, O Christians Doe yee take the person of God for a shadow, and doe yee contend for God? *Iob. 13. 8.* And what more dishonest rashnes can there bee, then to ludge those hidden things, such as the intention is, which can never be fully knowne to any man besides the Author? For Owner what man knoweth the things of a man, save the spirit of man which is in him? *1 Cor. 2. 11.* Nay many things escape even the spirit of man it selfe, which none but the spirit of God perceiveth, whereunto all the secrets of the hearts are manifest. *Man looketh on the outward appearance, but God looketh on the heart. 1 King. 16. 7.* One very fitly reclaimeth his *Franciscus* companions eyes, which were *Assisias* sent too boldly into another *rabbius* mans mind. As he was travelling, he met a man by the way with a pittifull countenance, and almost naked. The holy man deeply
V 3 fighed

sighed at this spectacle, and was sorry that he had not a bountifull almes to bestow. But his companion : *Father, saith hee, why art thou so much grieved? doth this man want cloaths, but perhaps hee is full of ill desires.* The other hereunto with an earnest looke : *Is it so Brother, saith he, that thou Iudgest in this manner of others? Give him thine owne Garment presently, and withall goe, and humbly kneele downe before him, and aske pardon for thy words. So thou shalt learne hereafter not to give such rash Iudgement. Excellently done : The Lord looketh upon the heart, not man.*

Executeth
revenge

Since mans eye therefore cannot possibly reach to these deeper things, hee which judgeth rashly, inflicteth punishment upon men, not like man, but G O D. Whereof *Iob* complaining, *Wherefore, saith he, doeyee persecute me as God? Iob. 19. 22.* Nay this punishment is not godly, but altogether devillish. For the Devell running upon *Iob* with an hasty censure. *Doth Iob, saith he,*
fear.

feare God for nought? iob. 1. 9.

Behold, an unknowne suspicion indeed, and false and wicked judgement. For which cause God himselfe (as Gregory obserueth) whereby he might restraine our unbridled rashnes in judging, would not pronounce sentence against the hainous and beastly crimes of the *Sodomites*, before he had examined all things. Every way to a Tittle; therefore, *I will goe downe, saith he, and see, whether they have done altogether according to the cry which is come unto me; and if not, I will know.*

Genes. 18. 21 In which forme of speaking God declared, that he calleth not any to account by relation, or light conjectures, but by full apparance of the matter. But we, not Gods, not Angels, nor yet blessed, but most vaine *Saints* men, doe not modestly goe up into this Iudgement Seat, but lay hands impudently and leape into it; if any one resist, we thrust in by force, and possesse it. Thus we judge peremptorily of unknowne matters, confidently of uncertaine,

taine, plainly of ambiguous, arrogantly of many things that belong not to us, and in conclusion wickedly and unjustly of all. When wee are most favourable, we suspect the least thing that can be. Herein suspicion it self is judgment, but somewhat doubtful, & relying upon slight conjectures. But miserable inconveniences follow such a rash course of suspecting and judging. Whosoever thou art that judgest in this manner, bee assured that a far heavier judgement is ready to bee laid upon thee, not by men onely, but by God, For that thine owne sinnes may be the more diligently examined, saith *Crysostome*, thou hast made a Law thy selfe first of all, by judging too severely of the things wherein thy Neighbour offended. *Bernard* also is a trusty Counsellour in this case: *Be thou* saith he, *as mild in other mens offences, as in thine owne, nor question any body more precisely then thy selfe: Judge others so, as thou desirest to be judged. Thine owne Law bindeth thee, the judgement which*

Come upon
thee from

thou

thou layest upon others, thou shalt
 beare thy selfe. Bern. de interior.
 domo. c. 45. With what judge-
 ment yee judge yee shall bee judged.
Math. 7. 1. The Pharisee which
 went together with the *Publican*
 into the Temple, and contended
 as it were in prayer, was over-
 come and condemned, not be-
 cause he had given thanks to
 God for his benefits, but because
 he judged the *Publicane* rashly,
 taking him to be wicked, whom
 repentance had before justified. Purged.

And as this presumptuous judge-
 ment did very much harme to
 the *Pharisee* himselfe, so did it
 none at all to the *Publican*. Thus
 many times, saith *Austine*, the
 rashnesse of judging hurteth no
 man more, then the Iudge him-
 self. *Aug. l. 2. de Serm. Domini. in* Abbas pass:
mont. c. 6. One said very fitly: cor.
There are some, that may hold their
peace, and not trouble their mouthes,
but because they are not quier
within, and censure in heart, there-
fore their tongues run without cea-
sing, but they benefit no body, and
injure themselves very much. Peto-
gins.

gim. Libell. 10. n. 5 1. And it comes to passe ordinarily, that we fall into the same things ourselves, which we condemned before in others, that at least by this meanes we may learne to be ashamed of our folly. So that old *Mecheres* (as *Cassian* reporteth) complaining against himselfe, said: *I have found fault with my Brethren in three things, and have grievously transgressed my selfe in the very same* *Cass. l. 5. Instit. 6. 30.* But this is very common, that **Lynx-like** he which is such a quick-sighted Iudge in other mens faults, is an Owle and a Mole in his owne. Hee pulleth out the least mote that sticks in anothers eye with great care, but is so far from casting the beame out of his owne, that he doth not so much as see it. This is the manner of rash judgement, to spare no bodde, to lay a censure on every one that comes in the way, to suspect the worst that can be of others, to search out and examine all mens intentions, not to know himselfe at all. Which *Gregory* de-

deploring, *Fooles*, saith he, doe
judge so much the more earnestly of
others, as they are possesst with
greater ignorance in their owne
matters. (Greg. l. 14. Mor. c. 1.)
 Most truly the Son of Sirach:
A foolish mans foot, saith hee, is
soone in his Neighbours house.
Eccles. 21. 25. because he runneth
 in and seareth his neighbours **Other**
 houses, and looketh not to his **men s**
 owne. Hereunto it agreeth very
 well which one spake in times
 past of the assemblies of the *A-*
thenians: Wise men and Learned
propose matters, but fooles and ig-
norant men judge and determine.
 The case is all one here: Modest
 and prudent people doe indeed
 observe many things, but al-
 waies they repress and suspend
 their judgement; the foolish and
 rash understand few things, and
 without delay give Sentence upon
 all. By this evident token, it is
 very easie to distinguish men and
 women of sober discretion from
 fooles. And even as Bees, when
 the weather is raynie, and stormy
 cloudes hover in the aire, betake
 them-

themselves into their Hives to make honey : so men of a good mind, and no venemous mouth, descend into themselves, they live privately within, and make the honey of good thoughts, and fly not abroad at their perill, when as they see the world all over surrounded with tempestuous cloudes, just as the case requires : for what is involved with thicker cloudes, then the intention of mans heart? Wee heare the words, we see the actions, but the intentions lye hid, nor can any Lynx his eyes ever pierce into the same. Intention is the Iudge to try, whatsoever men doe. To those that are troubled with the Jaundies, and generall over-flowing of the Gall, all things sceme to be of a waxy and yellow colour, for the cure of this disease the hearbe *Salentine* is put under the sole of the foot. There is a Jaundise disease of the mind, which to all that are troubled with this disease, representeth all things not in their owne, but in a false colour. He
that

that desireth to be recovered, let him begin the cure at his feet, that is, at his affections. Let him beare a mind towards others not peevish, not obdurate, not disdainfull, not odious, not inhumane, not hostile; but rather gentle, courteous, facile, which may passe over all things with a milder interpretation, which hateth the sin, not the sinner, which saith: *His intention may bee otherwise, and better then his action: but has he done amisse? perhaps he hath already repented of his error.* This is a very excellent kind of mercy, to shew ones selfe benevolent towards another, not so much by giving many things, as by Iudging nothing. They that drinke the juyce of *Ophiusa*, an herbe growing in *Æthiope*, imagine that they see Serpents, and I know not what terrible monsters. They that have swallowed the juyce of pride, ambition, envy, or hatred, will carpe at, and condemne all that they shall see or heare, they will admire and extoll themselves onely, being so precious.

precious in their owne conceit, that they doubt not to say with the Pharisee: *I am not as other men.* Luk. 18. 19. A very cruell disease in this respect, that for the most part it despiseth all remedies.

And this is it which Saint Paul presseth so strongly, this same is it, from which hee so earnestly dissuadeth us, crying out? *Therefore judge not judge not before the time, untill the Lord come, who will bring to light the hidden things of darknes, and will make manifest the counsels of the hearts.* 1 Cor. 4. 5. Why doe yee judge too hastily, the matter is still depending, and lyeth in the Iudges hands. Whilst yet every secret counsell of the hearts is lockt up in Gods Exchequer, wherinto no man can enter; the day of hearing is not yet, nor the witnesses yet produced, or the Causes pleaded. But let there be a time of giving Iudgment, yet this is not at your appointment, but Gods, *God wil bring to light the hidden things of darknes.* In the meane time therefore, till the Iudge

Among
Gods Re-
cords

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Judge of all things come, forbear your censures. Christ himselfe uttereth the very same, with a most earnest voyce: *judge not, and yee shall not be iudged; condemne not, and yee shall not be condemned: forgive, and yee shall bee forgiven.*

Therefore, *judge not*, conster not wrong of doubtfull words and actions, neither aggravate small offences, or make a common speech of faults, although they be certaine, or cast reproches upon good deeds, or say peremptorily of a delinquent that he will never be good, for this vice of judging rashly is most ordinary with *Pharisees*, which pardon all things in themselves, nothing in others *judge not*, for whosoever is a curious, severe, unjust censour of other men, shall find such censours also of his owne life, as he hath bin of other mens. *judge not*, otherwise yee shall undergoe an exact, severe, rigid Iudgement in like manner at G O D S hands. *judge not*, for God is so full of kindnes, that he is ready to remunerate this very *Negative will* of yours

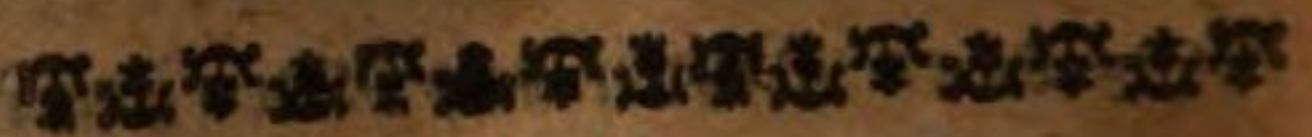
yours most liberally ; this shall be
 your reward , *I see shall not be*
judged. At the last day of all, the
 Iudge of the world will speake
 courteously to you, not as Male-
 factors to be cast into Hell, but as
 friends to be endowed with Hea-
 ven. A certaine Monke asked a
 question of *Ioseph* an Abbot, to
 this purpose : *I pray, good Father,*
what shall I doe ? I have no almes
to bestow ; I endure so many trou-
bles very hardly, what course there-
fore dost thou perswade mee to
take ? Hereunto *Ioseph* : *If thou*
be able, saith he, to doe none of these
things, doe this at least, and Iudge
no body, he hath done much, who-
soever could performe this. (*Pela-*
gius e Græco Libell. 10. n. 51.)
 But how many are there which
 will not be able to doe this , al-
 though it be very easie ? Against
 whom *Chrysostome* being worthi-
 ly incensed, upon those words of
 the Lord, (*Iudge not*) discourseth
 in this manner : *If therefore not*
by one, but by all waies, as I may so
say, and by all passages we run and
make hast to take possession of Hell
fire,

fire, wee are justly condemned of
 wrong dealing on both sides alike,
 not onely for those things which doe
 seeme to require some labour and
 stay, wherein we cast our selves
 headlong, but also for those which
 are easie, and have no necessity, nor
 any allurements, or pleasure in them.
 For wee are convinced by these
 small and easie things, that we of-
 fend through our owne negligence
 and idlenes, in those things also
 which seeme to be full of trouble.
 For tell me what paines is in that,
 that thou shouldst not judge ano-
 ther, nor examine other mens faults,
 nor condemne the neighbour? Nay
 rather in examining and searching
 out other mens offences there is
 great labour, and exceeding diffi-
 culty, to judge of anothers mind.
 But who that heareth this, will be
 brought to beleieve in any time, that
 whereas we may keepe the comman-
 dement without paines, we strive
 and take paines that we may break
 it. If we should offend by idlenes
 and neglect, they might perhaps be
 some way excused, which were not
 able to take paines. But where men
 take

take paines to offend, and endeavour, and earnestnes is used, to transgresse the commandement, who is it, that can hope to bee forgiven for this wickednes? For this is to contend against him which made the Statute, and to offer violence to his Lawes. Chryl. Tom. 5. *l. de compunct. cordis, circa med.* Out of the matter thus debated by Chrysostome, it appeareth how that rashnes of judging is therefore reckoned among the more heinous sort of sins, because it wilfully over-throwes a Law which is most easie to be observed. Who-soever hath obtained that onely desire of himselfe, *I will not Iudge*, hath fulfilled the Law before hand. But if such a licentious humour of Iudging doe provoke thee, here I pray the same Chrysostome counfelling thee excellently in these words: *Wilt thou judge; judge thine owne matters. No man accuseth thee, if thou condemne thy selfe: but bee accuseth if thou judge not; he accuseth, if thou reprove not thy selfe, he accuseth thee of frozen ignorance. Seest thou*

thou any one to be angry, to be in a rage, or to commit any other horrible or unfitting thing? presently also doe thou call to mind what thine owne case likewise is, and by this meanes thou wilt not so much condemn him, and wilt free thy selfe from a number of sins. If we order our lives in this manner, if we carry them thus, if we condemne our owne selves, we shall perhaps not commit many sins, but shall performe many good and excellent matters, if we be mild and sober. Chryl. Hom. 21. fine in Ep. ad Hebr. These things concerning rash judgment, were necessarily to be inserted among the rest. And it is in a manner certaine, that how much the lesse one examineth his own, so much the more earnestly he judgeth other mens intention, but to his owne hurt, which for the most part is so much the greater, as it is lesse felt.

Lightly



CHAP. VIII.

*What the practise of a Right
Intention is.*

All one

Highly de-
serving

M *A*thematicians doe account the round Figure most perfect of all, the end and beginning whereof are both the same. The worthiest Actions of men are they, which properly have both one beginning and end, that is God, and his honour. He which doeth invest all his actions with such pure and candid sincerity of heart, never but behaves himself in a deserving manner, and it is very easie for such a man as this to gaine more true happines in one day, then another can in a whole yeare. Truly those things that we offer to God (as *Salvian* speaketh) are respected not according to the richnes, but the affection. This is it which that Divine said notably : *phil. Bosq. par. 2. Acad conc. 14. n. 1.* That Christians

Christians obtaine Heaven not by Verbes, but by Adverbes, seeing it is not so much to be regarded, that the action be good, as that it be well done: and indeed to fast onely, or to pray, and give almes, or to execute any other worthy matter, doth not procure Heaven, but to fast rightly, to pray well, to give almes after a godly sort, to doe all things religiously: there is need of a double portion of *Eliahs* Spirit; of two Oxen to carry the Arke, of two young pigeons to make a compleat Sacrifice, that is to say, of a good worke, and a good intention. Furthermore it remaineth to expresse, that which is chiefly to be observed in matters concerning the Soule and salvation, namely that we should not take care so much, by what meanes we may understand wholesome Precepts and commit them to memory, as which way wee may bring the things wee heare to effect, and learne them in that manner, that those which were words, may become deeds, and that wee may

make actuall prooffe of our learning, (*Sen. Epist. 20. initio*) The Christian Law teacheth to doe, not to say. Now therefore let us dispatch this, and declare how intention is to bee coupled as it ought indeed, with severall actions.

At the happy returne of the Day.

Therefore let us take our beginning at the Morning Spring. Let our first cogitation of all every day have recourse to G O D. Excellently *Laurentius Iustinian*: Let the first word, *saieth hee*, the first thought, the first desire sound forth the divine praise, and bequeath it selfe thereunto with a sincere heart. *Laur. Iust. l. de discipl. c. 10.* And if we require words, they may be these. O my most loving God, I devote all the actions of this day unto thee, for thy honour and glory, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Wee may adde, O good Iesu, I beseech thee by thy passion, preserve mee
this

this day from all wicked intention
 And let the beginning of thy rest
 be the very same. For we cannot
 be ignorant without offence, that
 the Divell is most busie in this
 first part of the day and night,
 considering the old Deceiver doth
 what hee can, that hee may
 sweetly take up a mans mind be-
 tweene sleeping and waking with
 evill imaginations, and sowe in
 him the seeds either of envy, or
 lust, or impatience, which by
 this meanes will grow up migh-
 tily all the day after. This Or-
 nian Foxe knowes very well, that
 he hath dispatched halfe his busi-
 nesse, when hee beginneth so
 handiome. Therefore we must
 watch as at the entrance of the
 day, so likewise at the end, for
 the Divell hath all the night be-
 side at his pleasure, if he make the
 first part of the night his owne.
 At these times therefore especi-
 ally the mind must be armed with
 chaste cogitations, least the enemy
 be found to have over-come it,
 before hee was perceived to lay
 siege to it.

It is a most profitable exercise indeed, and of great moment, to commend ones selfe every houre to God, and his gracious protection, to thinke upon the end of his life, and so to revive a Right Intention. For which end it will be very convenient, every houre with a fervent affection to repeat the Lords Prayer, or some other sweet ejaculation of holy men exemplified in Divine Scripture. For indeed how can God of his abundant goodnes but grant that man a happy end of his life, which hath desired the same diverse yeares every houre? True it is, G O D, who is no mans Debtor, can most justly deny this, if it be his pleasure, although one had requested the same every houre for a thousand yeares together. But, *Thinke yee of the Lord with a good heart*, or as some read it, *in goodnes*. Wisd. 1. 1. *Your heavenly Father shall give the holy Spirit to them that aske him.* Luk. 11. 13. *All things, whatsoever we shall*

shall aske in Prayer, beleeving, we shall receive. *Mat. 21. 22.* He therefore that will obtaine true happines at the last houre of his life, let him earnestly beg the same of God every houre. To promote this most commodious piety, he shall doe very well, whosoever to that before shall adjoyne these three short Petitions. *Blessed be God for ever. Have mercy upon me O God, according to thy great compassion. O my Lord, and my God, I offer my selfe unto thee, with respect to thy good pleasure in every thing.* This therefore is to be added, because the study of a good intention is then especially renewed, when a man committeth himselfe all wholly to the pleasure of God. *Lodovicus Blosius* testifieth, that a holy Virgin being excited hereunto by inspiration, pronounced these words three hundred threescore and five times together: *Not mine, but thy will bee done, O most loving Iesu.* *Bios. Monit. spirit. c. 11.* This may be imitated of every man, and that with praise, as the same *Blosius* excellently:

Rightly

Saint Gertrudo

lently: There is, saith he, no better prayer, then for a man to aske, that the good pleasure of G. O D may be fulfilled, both in himselfe, and in all others. In *Instit. Spirit.* c. 8. Who so useth no such exercise as this, with him houres and dayes run on, with him weekes and moneths, and yeares passe away, wherein there is seldome any remembrance of God, scarce is God ever thought upon, and but very slenderly, which is not onely an unchristian, and inhumane thing, but also brutish. But if any man would willingly square all his actions by a generall intention, as it were by a Rule, this brief forme we give him of the best intention. *O my most gracious God, I entirely desire to conforme my selfe and all that belongs to mee, to thy most holy Will in all things.* This one comprehendeth all good intentions whatsoever, nor is there any thing that sooner bringeth a man to true tranquillity and happiness, then in all things to will the same that God willeth. Whosoever commeth to this perfection,

Patterne

is above all dangers, and in the next place to Heaven.

Before prayer either private, or publicke, examination of Conscience, Communion.

He which is about to pray, let him determine thus in his mind.

1. I will pray, that I may honour, worship, and magnifie God.
 2. That I may please God, and offer a gratefull Sacrifice unto him, and so keepe my selfe in his favour.
 3. That I may give my God thanks, for his liberall and innumerable benefits towards me.
 4. That I shay shew contrition for mine offences.
 5. That I may crave such things as are necessary both for body, and soule; strength, health, right understanding of mind, the knowledge of my selfe.
 6. That I may obtaine increase of vertue in this life, and of glory in that which is to come.
 7. That I may unite my will more and more with the Will of God.
- He which shall prepare himselfe thus seriously to prayer, shall

Procure

not pray in vaine. *Bloſius* commendeth this ſhort Prayer to be ſaid by a Miniſter before divine Service, which may very well accord with the devotion of all men. Lord *ieſu*, for thy honour ſake I humbly deſire to obey, and ſerve thee faithfully, and ſincerely to praiſe thee, without thee I can doe nothing, as ſiſt me by thy grace. He that is about to examine his conſcience, let him ſay thus before hand. 1. I will call my conſcience to account, that I may learne to know my ſelfe. 2. That I may obtaine purity of conſcience. 3. That I may the more diligently avoid ſuch often relapſes into former crimes. 4. That I may continue in favour with God, and thereby have my doings accepted. 5. That by this meanes I may prepare my ſelfe to make Confession of my ſins. *Hee that loveth pureneſſe of heart, for the grace of his lips, the King ſhall be his friend. Prov. 22. 11.* He which is about to confeſſe his ſins, let him adviſe thus with himſelfe. 1. I ſtedfaſtly purpoſe to lay open my mind fully. 2. I will

Uſe theſe
premiſſes

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will shew submission by accusing my selfe. 3. I have a longing to returne into favour with God. 4. I would faine be freed from the filthy burden of my sins. 5. I desire to obtaine tranquillity of conscience, and a more fervent spirit in holy duties. He that is about to receive the Sacrament of the *Eucharists* Supper, let him meditate upon these things. 1. I will approach to this heavenly Banquet, that I may stir up the remembrance of the Lords passion within me, as Christ himselfe commanded : *Doe this in remembrance of me. Luk. 22. 19.* 2. That I may bee partaker of so great a Mystery, wherein I firmly beleeve, that the Body and Bloud of Christ is received verily and indeed of the faithfull. 3. That I may be very nearely knit to my Christ in the bond of love. 4. That I may arme my selfe against all the temptations and treacheries of the Divell. 5. That I may truely become most humble and obedient to God. 6. That I may obtaine all manner of grace and

increase of all vertues, especially of humility, patience, and charity.

*Before any vertuous Action
whatsoever.*

He that is about to doe a good turn for anothe, especially any that hath not so well deserved, let him consider thus with himselfe. 1. I will performe this kindnesse O God, for this man, in respect of the singular love which I beare to thee, and that I may imitate thee my Lord to the uttermost of my power, which wast most kind to all, even thine enemies. 2. That I may grow in favour with thee here, and attaine thy promise of glory hereafter. 3. That I may be obedient unto thee, which hast so much commended, and commanded mee to use Charity towards all, even mine enemies. He which is about to give almes, let him make these his ends. 1. I will deale bountifully with the poore, for the greater glory of God, that I may shew my selfe thankfull for all his benefits. 2. That I may doe to others, that which

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which I desire should be done to me, and that I may procure the benefit of the needy, and embrace them with Christian charity. 3, That the most just Iudge of the world may have mercy also upon me, forasmuch as hee himselfe hath promised mercy to the mercifull. Moreover it is very expedient to direct one and the same action to God with diverse intentions, for this gives a wonderfull improvement to the love of God. For when the Acts bee multiplied; the habit is increased. But now a Right Intention is the act of love, the acts of love therefore being multiplied, needs must love it selfe be marvellously augmented. Now that we may have more intentions as were in a readiness, of all things which we doe for the honour of Almighty God, we will set a patterne underneath, whereunto we may conforme all other actions. Let this be for example. Is there any that would keepe fasting dayes, besides those that are commanded by the Law, now then that he may make this abstinence

abstinence from meat the better
liked of God, let him use this
short prayer before. O my most
loving God, I devote this fast unto
thee. 1. For thy glory, and the ho-
nour of Iesus Christ crucified. 2. So
now I have determined to fast for
love to thee. 3. And that I may
become more acceptable to thee.
4. And may give thee more worthy
thankes for thy innumerable bene-
fits towards me. 5. and that I may
the sooner obtaine those vertues
which are necessary for me in this
life. 6. That I may expresse the
greater sorrow for my sins. 7. That
I may refraine the immoderate de-
sire of meat and drinke. 8. That I
may preserve Chastity befitting my
estate, undefiled. 9. That I may
follow the steps of my Lord Christ,
who fasted, that he might be an ex-
ample to me. O my God, I offer un-
to thee this fasting, all my afflictions
and miseries, and whatsoever I
have suffered or shall suffer hereaf-
ter in body or in mind, together with
all my doings in every respect, as
well thoughts, as words and deedes,
so thy honour, through the merits
of

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of Christ Iesus my Lord, who liveth and reigneth with thee world without end. Amen. At times of fasting enjoyned by the Church, or our superiours in any publique respect, to those mentioned before, may be added this tenth intention.

That I may obey my superiours, and fulfill the Lawes of the Church.

This same brieft prayer, with a little alteration, may be used before any other vertuous actions whatsoever. And that wee may give a speciall instance of this matter: There is some man perhaps, which would exercise an Heroicall act, as they call it, a generous, difficult, painefull act, and approve his chastity to God, let him put forth this brief prayer as it were a Buckler. O most un-

He shall

defiled Iesus, I resolve with thy grace to keepe my chastity inviolable, and to resist all the blandishments of the flesh to the uttermost of my power. 1. That the greater honour may accrue thereby to thy most holy name. 2. That I may please thee more and more, and serve thee the more exactly. 3. That I may

may enjoy the sweet society of so many holy Virgins, so many other most chaste persons, and of so many most pure Angels, and so prepare my selfe for a more plentiful measure of thy gifts and graces. 4. That I may repress the unbridled motions of lust, and all petulancy of the flesh, and so may avoyd my former offences. 5. That I may obtaine that singular, heavenly, eternall reward promised to all that live chaste. Moreover there is some man, which hath to doe with fretfull, stiffe-necked, refractory people, that therefore he may digest all contumely of words with Christian submission and gentlenes, let him arme himselfe before with these intentions, and oppose these brieve prayer. O most mild Iesu, I utterly detest anger, and all bitterness of words, and desire to deale gently and favourably with all men. 1. That I may amplify thy glory. 2. That I may imitate thee my Master, which commendest this in a speciall manner to all thy Disciples: Learne of me, for I am meeke and lowly in heart. Mat.

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11. 29. 3. That I may be a good example to all men, may hurt no body, nor provoke any to anger or impatience. 4. That I may preserve tranquillity of mind in my selfe, and with others friendship and peace. 5. That at the last houre of my life I may find thee the more favourable Iudge. 6. That I may have thee my Lord for a Surety and Debtor, who hast made thy promise to the lowly. Blessed are the meeke, for they shall inherite the Land. Mat. 5 4. Namely that blessed land of the living. 7. That I may be advanced to the highest happines, I will gladly submit my selfe to all men, forasmuch as I know it to be most certaine: He that humbleth himselfe, shall bee exalted. Mat. 23. 12. There is some man, which may have a froward, severe, cruell Master, or Mistris like him, or yet diverse not so much Masters as Kings, or civill Tyrants in a sort. That therefore hee may endure this proud and even imperious Master with a generous obedience, hee constraineth himselfe to submission,

sion, with these intentions: O my God, I bequeath my will unto thee, and determine to yeeld respect to all those unto whom I am obliged, readily, truly, sincerely. 1. That while I serve man obediently, I may doe according to thy will and commandements, for I know by whom it is said to me: *He which beareth you, beareth me, and hee which despiseth you, despiseth mee. Luk. 10. 16.* 2. That I may avoyd so many evils ready to fall upon the undutifull and rebellious, for I know that also, who said: *Let every soule be subject to the higher powers, for there is no power but of God. The powers that be, are ordained of God. Therefore he which resisteth, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Rom. 13. 1, 2.* 2. That I may triumph in the victory set before me, for neither am I ignorant of this injunction: *Servants, obey your Masters, with all feare, not onely the good and gentle, but also the froward. For this is thankeworthy,*

*Rejoyce
in selfe*

worthy, if a man for conscience toward God endure griefe, suffering wrongfully. 1. Pet. 2. 18. 4. That I may not swarve from the footesteps of my Lord and Saviour, who for me Was made obedient to the death, even the death of the Crosse. Philip. 2. 9. 5. That I may enjoy the great reward promised to obedience, for I know how much God esteemeth this one vertue, For obedience is better then sacrifice. 1 King. 15. 22. And an obedient man shall speake for the victory. Prov. 21. 28

There is some one moreover which may find the flesh refractory. That therefore he may tame this wild beast, and make it Keepe it at come at a call, hee sets upon it a bay with sundry kind of Stratagems. One while he beguileth it of meat, another while hee oppresseth it with thirst, now hee altereth his daintier Diet into courses, then he teacheth it to endure hunger at a Table full of good cheare. One while hee perplexeth it with watchings, another while he vexeth it with labours and studies ;
now

now he wearieth it with troublesome journeys, (either for the composing of differences, or other pious endeavours for vicinity sake,) and lastly he exposeth it to many other rigorous exercises fitting his condition, to cut off idleness and exesse: that all these things may be both pleasing to God, and wholesome for his soule, hee stirs himselfe up with the industry of these intentions. This myrrhe of repentance gathered from thy *Cross*, my good Iesus, I present unto thee, this violence I will offer to my selfe. 1. That I may dilate thine honour. 2. That I may encrease thy love toward me. 3. That I may suppress the wicked rebellion of the flesh. 4. That I may condemne and take revenge of my selfe in a pious manner.

For the right enduring of labours, or troubles likewise.

He which is going to worke, or in hand with any busines whatsoever, let him use these considerations. 1. This busines O God I offer

offer unto thee for thy honour,
which I will performe with care,
diligently, faithfully, and exactly.
2. That I may sustain my life to be
bestowed in thy service. 3. That
I may inure my selfe to obedience
(if the labour be prescribed or
commanded) 4. That I may
shew charity to others (if the bu-
sinesse will profit others also.)
5. That I may apply my mind to
submission (if the worke be base
and ignoble.) 6. That I may
learne patience (if the matter be
troublesome, difficult, and of un-
certaine event.) 7. That with la-
bour I may breake and over-ma-
ster the flesh, which is prone to
sloth and wantonnes. When ad-
versity commeth upon us, when
troubles, perplexities, difficulties,
afflictions, heavines oppresse us,
when any thing happeneth that is
grievous & hard to be borne, then
especially let a *Right Intention*
rouze it selfe. And forasmuch as
there is scarce any man but hath
an hundred occasions even in one
day to exercise his patience, hee
must have a most exact care of
this,

this, that all things be borne with such an intention as is fit. You may find a great many, which sustaine the losse both of health, and meanes, and credit, and good name; which are sick, poore, despised, but because they suffer nothing quietly, nothing patiently, nothing but in a stubborne manner, because they beare all things no otherwise, then because they are constrained to beare them, being never but impatient and complayning, therefore they deserve nothing but paines and punishment due to untoward people. For that which God sends unto them for a Medicine, this they turne into poyson. In this case therefore let a right intention doe her endeavour, that what men must needs beare, may be borne with profit and advantage, and a vertue may be made of necessity. As often therefore as things fall out inconvenient and harsh, grievous miserable, troublesome, he which will not be hurt, let him arme himselfe with these intentions. 1. This, whatsoever it be, my God,

God, I will patiently suffer, that I may conforme my will to thy most holy pleasure, forasmuch as I know certainly, that this is sent upon me by thee, for my good. 2. This; Lord Iesus, I will willingly endure, for love of thee, and that I may cleave close to thy foot-steps, which have shewed me the way before. 3. I will both receive and suffer all afflictions gladly, that I may bee corrected for my former wicked life, and reape Gods favour, and the reward of glory hereafter. It is the greatest art, to bee able to *bear all kind of evils well.* And this learned patience is withall the greatest advantage.

Before a man change his state to the Ministry, or any Ecclesiasticall function.

There arose a controversie in times, amongst learned and religious men, what Order of all was the strictest? Some delivered one thing concerning this question, and some another. They concluded that the rigid Brethren of Saint

Rigid
Strict

Saint Bruno, these of *St. Francis* his Order, the other that others lived the most austere life of all. At length one of them when he had heard all their opinions. Sirs, by your favour, saith he, let me tell you : that for your learning yee have judged not amisse, but very ill for your experience : There is not an Order in all the world of a more strict obligation, then Marriage is : and that he began to confirme by diverse arguments. This man seemeth to have spoken most cruely of all, and especially if Matrimony be contracted not with that intention as is fit. He which taketh either Queene Mony, or Lady Beauty, or Madam Nobility for his Wife, involveth himself in a world of miseries, he bringeth himself indeed into Order, but a most cruell one : He marrieth a Wife, but he selleth his liberty. Thus God useth very often to punish a corrupte intention (experience speaketh) that hee which sought for pleasures and riches with a perverse intention, should find perpetuall brawling and dissensions

sentions. Alas, what misery like to this, then for a man so often to utter this confession against his will. I can neither live with thee, nor without thee. *Nec possum tecum vivere, nec sine te.* Such a Marriage as this perplexed with Civill warres, thou maist not unfirly tearme a lively Protrait of Hell, *Where no order but eternall* *horreur doth inhabit.* *Iob 10. 22.* Looke therefore you that thinke upon Wedlock, that yee undertake it with a very good intention. You must not marry pedigree onely, nor onely beauty, or mony, good and upright manners are to be sought for. But especially we must take heed of that, that the match be not unequall. For this imparity cannot choose but be the Seminary of discord. Before all things the intention of both man and wife ought to be right, that they come not together as *Ahab* and *Iezabel*, but as *Tobias* and *Sara*, as *Ioachim* and *Susanna*. For they which take Marriage upon them in that manner, that they shut out God from them and from their thoughts,

Ectypom.

and

and so additt themselves to their owne lust, like to Horse and Mule which have no understanding, the evill spirit hath power over them. Tob. 6. 17. According to Saint Ieroms Translation. Therefore let not a mutuall consent bee plighted in Marriage, before a right intent. Tobias giveth us this brief forme of the same intention: O Lord, thou knowest, that I take a Wife not for concupiscence, but only for love of posterity, wherein thy name may be blessed for evermore. Tob. 8. 9. according to St. Ierom. But I turne me unto Clergy men. Here I would have sighes and groanes to speake for me, Alas, I am affraid, least happily there be found some, which come into the Ministry, not that they may obtaine a holy Office, but more liberall maintenance, that they may get all manner of provision, that they may furnish their Kitchen, that they may fill their Coffers, I passe by worse things, which yet a naughty intention is wont to suggest in wrong manner, even then when we are setting

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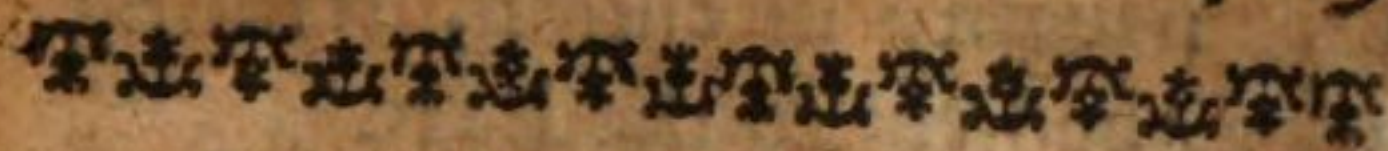
ting upon the honestest courses. It is an old, but just complaint of the Priests. *Malachi* in Gods stead cryes out : *Who is there even among you that would shut the doores for nought ? neither doe yee kindle fire upon mine Altar for nought. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands. Malach. i. 10.* Even as if he had said, although I would not have the paines of my Ministers to bee without wages wherewith they may maintaine themselves, yet I will not that they execute their Office, especially for so base an end. Let them looke to my service principally, and let them account their owne benefit, for an addition. Hereby it appeareth that it is a deadly offence, to performe Divine Offices, and duties of this sort, chiefly with that intention, that they may not lose their yearly profits and revenews. O Clergymen (I appeale to you whomsoever an unsound intention puts upon this course) this is to bee quite out of the way to Heaven,

Y

and

Tread

and to offend not in one thing, but in all. If you will needs goe on in this way, yee goe the ready way to Hell, therefore choose another path, or change your naughty intention. To goe this way, and with this mind, is to come to destruction. Whosoever therefore is desirous of a benefice, let him seeke not his owne honour, but Gods with a sincere intention, let him be ready not to sheare or flay the Sheep, but to feed them, let him thinke not upon a better living, but an holier life. Wherefore O Ministers and spirituall men, consider, take heed; the busines of eternall salvation is not to bee undertaken with a blind desire. There can be no holy Guide hereunto, but onely a right, sincere, pure intention. Whosoever commeth to a spirituall Office, or promotion with any other Conduct or companion, then this good intention, must either returne hence to his former state of life, or here certainly he shall perish.



CHAP. IX.

What the signes of a Right Intention are.

THe common People of *Israel* were for a great part rude and churlish, and of such a dull understanding, that they would very hardly belceve, what they did not see with their eyes. That therefore they might behold with their owne eyes most apparantly, what an evill and misguided intention is, it was Gods Will, that the *Manna* which by direction they gathered for the Sabbath, should be preserved whole, fresh, and incorrupted, but that which they gathered against the Law for other dayes also, being either vitiously provident, or weary of taking the same paines againe, it was all presently corrupted, and began to swarme with wormes. Here neither the place, nor the Vessel wherein this heavenly aliment was kept, nor the *Manna* it selfe was in fault, but onely the evill,

and naughty intention, refusing to be obedient to the Law.

This God did set before the *Israelites* eyes in that manner, as if he had proclaimed from Heaven : Behold yee at length O uncivill people ; what the will in man can doe, what it is to be ready to obey or not, what a good or evill intention bringeth forth ? these wormes are witnesses of your rebellion, these fruits your head-strong will, and perverse intention produceth. Looke upon these things with your eyes, handle them with your hands yee unbelievers. God dealeth with Christians after so many Sermons of his Son, in another manner : he propofeth the signes of a good and evill intention to them also, but more secret ones, and not to be discerned so much with the eyes as with the mind. If a man consider the eyes of the body, he shall find them to be of a very prating disposition, though they cannot speake, for by their prating they commonly betray their Master, forasmuch as it is very easie to perceive

Without
voice

perceive health and sickness, mirth and sorrow, hatred and love by the eyes : the eyes divulge these hidden affections. An Hogge, for his inwards, being most like a man, bewrayeth his sickness to the beholder by his tongue and eyes. If we should give judgement how sound a mans action is, we must examine his inward eye, the intention : *If thine eye be single, thy whole body shall bee full of light.* Behold, men learne by the eye, what to pronounce of the whole body. But as it is no cunning to know, that a Disease is perceived Sicknes by the eyes, unlesse it be knowne withall by what signes and symptoms it may be discovered. So it is not sufficient to know that uprightness of life is gathered by the intention, unlesse we know withall what be the signes and tokens of an upright intention, whereof we are now to treat. Therefore that every man may trust himselfe, and beleve that he goeth the right way, we will reckon up *Twelve Signes* in order whereby it shall be easie for every one to judge of his owne intention. X 3 *The*

*The first Signe of a good
Intention.*

Not easily to be troubled, not heedlessly or hastily to set upon any thing. Their wit is not good, which goe about businesse with an inconsiderate lightnes, which doe all things with violence, and come not on by degrees, but are fiercely hurried upon matters; they fume, they throw their hands and feet about, they pant for feare, as if there would be no time left to gaine their purposes: they run about in a rage, as though they would dispatch all things at first dash. What need is there of this fuming and fretting? Make *Restina lente*. slow hast, my friend. There is need of counsell, not force, as *Quintus Curtius* warneth; Hee which runs so fiercely at first, quickly gives over: he that travelleth with a gentle, and stayd pace, goes forward still, and is lesse wearied. *Hee that hasteth with his feet, sinneth. prov. 19. 2.* That saying of the Ancient must be taken for a rule: *Bee thou a Snail*

Snail in thy advice, an *Eagle* in thy doings. Therefore at the beginning we must walke for the most part pleasantly, untill such time as strength encrease by our very going. Wee know the words which are taught in the imitation of Christ: *That a man should not be importunate in doing* *Imit. Christ. l. 3. c. 39.* And let thy actions bee swayed by thee. Hee which is of a sincere intention, even in the most troublesome businesses, converseth thus in his mind: *God hath committed these businesses to my care, as he will also give time and grace to accomplish them. I labour for God and his honour, and I doe what lyeth in my power: God in his goodnesse will supply the rest.* Therefore as the very Poets instruct: *Permitto Divis cetera. I leave the rest to God.* *Horat. l. 1. carm ad Tiliarch.*

2. *Signe of a Good Intention.*

In every matter to be so affected as if one should demand, to what purpose are these things? hee

should answer with all readines,
For the greater glory of G.O.D.
Why are those things? For this
very end : why the other? for the
very same. As a Traveller being
asked whither he takes his way,
answereth without delay, To *Ingolstadt*, or *Vienna*, or to *Prague*,
or *Rome*. And if hee understand
himselfe to be never so little out
of his Iourney, returneth as soone
as can be into the Kings High-
way. He which determineth to
walke abroad onely for recreati-
on sake, many times carrieth nei-
ther bread, nor mony with him,
for indeed it is not his mind to
turne into any place of repast. But
they which are to goe a long
Iourney, take either mony for the
way, or victuals, as men com-
monly use from a Country Town,
and as soone as the belly begins
to grumble, and the empty bulke
to complaine, they draw their
provision out of their Scrip, and
cheare up their barking stomack.
Even so a man of Right Intenti-
on, which never but remembreth
himselfe to be in a Pilgrim state,
when

Lib. 2. Intention. 489

when he is wearied with travaile,
and begins to feele the troubles of
this life more heavily, presently
renewing a Right Intention with
himselfe: And for whom doe I
these things, saith he, for whom
doe I labour, for whom doe I read
and write, for whom doe I stand
and run? Is it not for God? doe I
not endure all these things for Gods
sake? Therefore bee gone faint
heart, be gone wearines; be gone
ease and idlenes, get thee farre e-
nough impatience, bee packing yee
mischievous companions. If all these
things be done for God, as it is
meet they should bee done for him
onely, therefore I will patiently,
and readily, and willingly both doe,
and endure these things every one.
Thus I goe forward, for thee Lord;
all things are both easie and plea-
sant to me, O Lord, for thy sake.
They doe otherwise which leade
their lives like a walking for recre-
ation, which carry neither victuals
nor money with them; they want
both a serious and sincere intention:
filly men, prone to all kind of entise-
ments, whose soule was given them

for Salt. Their course of life, is to walke for recreation sake, whither their feet carry them, whither their affections run before. Not so those true Travellers, which have both vicuals, and mony, not onely a serious, but also a sincere intention.

3. Signe of a Good Intention.

Not to be vexed, nor disturbed in thoughts about doing matters, which may call a man away from prayer, from the care of conscience, from the remembrance of God. He which is of a sincere intention, bends himselfe to this, that he may doe according to his strength and ability. *Chrysostome* observeth, that he was as much commended of the good man in the Gospell, which received two Talents, as he that received five. *Chryf. Hom. 41. in Gen.* But thou wilt say perhaps : Why was like honour given to both of them ? Because there was like diligence in both, although about an unlike summe of mony. This falleth out very often, that two employ their
gaines

paines in the same matter, but altogether with unequall effect, one being far exceeded by the other. Yet may it come to passe, that both of them hath gained an equal reward with God howsoever, who respecteth not of what kind the worke is, as from what kind of endeavour and industry it proceedeth. There be some that excell in strength, or wit, or understanding, and those things which are exceeding hard to others, they doe as it were in sport. Others againe there bee, which either have sorry strength, or an unhappy, grosse, and dull apprehension; these although they sweat, and try all their force, and spend all their endeavour in a busines, yet at length a homely Pitcher comes forth, a worke without all grace and beauty. And whether of these are worthy of the greater reward? many times those, whose worke as it were too devoid of skill, is despised of all men. Gods Iudgements are exceeding different from mans. And this may worthily cut off the wings of their pride,

Put in
courage

Grossenes

pride; which excell in quicknes of wit, or have the graces assisting them in all things; and advance the other, and adde courage to them, seeing it is a thing of no moment to please the eyes of men, but exceeding great to please Gods. Worthily *Thomas of Kempis*: If God, saith he, were alwaies the very intention of our desire, we should not be so easily troubled for the thwarting of our senses. *Kemp. l. 1. c. 14. n. 1.*

4. Signe.

After the
finishing
of a worke

When a Worke is finished, not to run about, and keepe a fishing after other mens Iudgements. There be some which like Stage-players, when they have Acted their parts enquire, How did we please? doth no body applaud us? So these are wont to enquire; What doe great men thinke of me, and my worke? have I given satisfaction, what have I pleased them? why doe they not speake? An evident signe of a corrupt intention. For he which is of a sincere

cere intention, saith thus with himselfe: *I know whom I have beleevd, and I am perswaded that he is able to keepe that which I have committed unto him against that day.* 2. *Tim.* 1. 12. I truly have done what I was able, and that with a sincere mind for the divine honour: whether commendation follow after or not, all is one to me, I know how easie it is for one that is willing in earnest to serve and please God.

There was one that found a jewel-ring of very great worth, which carrying presently to the next Shoemaker: Tell me I pray, quoth he, good Sir, at what price doe you esteeme this Ring with the stone in it? The Cobler, which had more skill in a piece of Leather then in Gold and Jewells: The curious shew, saith he, may perchance make it richly worth three Florens. Which I pray was the veriest foole of these two, whether he that asked the question of such a one, or he that returned such an answer? Surely he that found the Ring in my conceit won the foles hauble, which carried

Bebble

carried a Jewell to bee prized, to a Iudge that had no skill at all in Jewells. Deeds performed with a good intention, are Jewells, of an invaluable price: but why doe wee aske mens eares and eyes concerning them? these know lesse how to esteeme of them, then a Cobler of Diamonds; especially seeing the intention, which gaineth worth to the deed, can never bee thoroughly knowne to any man. A Nut-shell and the Sky, a drop and the Ocean, a little stone and the whole earth, admit of no reasonable comparison one with the other: much lesse that which is done with a good intention, suffers it selfe to bee compared with that which is done with an evill one. And how then can eyes be Iudges in this case? why doe wee foolishly contend before them about the dignity of our Pearles? it is God onely which knowes how to value them, we must leave all to his judgement, to him wee must stand. By men vertues and vices are esteemed for the most part not according to desert, but popular conceit. In this kind there is no end of errour.

Peoples
fancy

5. Signe.

5. *Signe.*

Not to be troubled or daunted at the crosse event of any matter or businesse, seeing at whom our intention must aime, respecteth not so much what is effected, as in what sort, with what intention, with what diligence any thing is done. That great Apostle *James*, as they report, gained no more in all *Spaine* to the Christian faith, then eight Persons, so returning as it were after a fruitlesse Journey to *Hierusalem*, hee laid downe his head under *Herods* Sword. Was not God ready to give the same rewarde to *James*, as he did to other the Apostles, which converted Kings and whole Kingdomes to Christs Religion? The same in every respect, and peradventure greater. For God did not give him charge what he should effect, but what he should doe. The Seed was to be sowne by the Apostle, the increase of the seed was in Gods hands. This a man of an upright intention thoroughly considereth, that it is his

Was be-headed

his part to labour; and Gods to prosper the worke. Therefore when his Art faileth him, when nothing goes forward, when any thing turneth to his ruine, when his hope is utterly voyd, hee is scarce a whit troubled, for this faith he, is not in my power, but Gods. I have done what I was able, what I ought, what was fitting. Did the matter fall out contrary? this is the condition of humane things. And this is very necessary to be knowne, for it is not unusuall, that even the greatest paines may faile of their gaines, and any worthy labour whatsoever may be to no purpose. Shall a man therefore be tormented in mind? by no means. If he be of a good intention, he will commit both faire and foule events, to Gods disposing, not distrusting the divine providence. Christ himselfe in the last foure yeares of his life, how many did he win by his most divine Sermons? you shall number not very many. The Apostles turned farre more to the true religion.

In like manner he which enterpri-
 seth nothing but with an holy in-
 tention, although he be sensible of
 his wants in many things, although
 he find many prauities and imper-
 fections in himselfe, yet he doth not
 presently loose his courage, he is not
 astonished, he is not daunted, but as
 much as his owne misery depresseth
 him, so much the mercy of God
 lifteth him up; neither doe things
 wind so ill at any time, that they
 are able to change his good intenti-
 on. In prosperity and aduersity his
 heart is all one, that is alwaies bent
 upright to God. All other things
 hee treadeth like the Clouds under
 his feet, hee sets his mind like the
 Firmament against all casualties
 and incursions of fortune; hee be-
 holdeth all things with a contented
 and chearefull eye. His mind is al-
 waies equall, and such as goes on in
 a pleasant course, and continues in a
 quiet state. Therefore hee cometh
 to that passe, as to obtaine that
 great and God-like disposition, Not
 to be shaken. No euill shall happen
 to the just: or as some read it:
 Whatsoever can happen to the
 just,

just, shall not trouble him.
Prov. 12. 21.

6. *Signe.*

Sacrifice to
Vulcan

At the accomplishment of any thing, to shun vaine glory, and all Phantasticall conceits. Who is he, and wee will praise him, which never applaudes himselfe privately, which esteemeth not highly of his owne labour, which heareth not from his owne mouth, well, bravely, excellently, who could have done better? But this is nothing else then to make baskets whole weekes, and when all is done, to throw the worke in the fire. *They were vaine in their imaginations, and their foolish heart is darkned. Rom. 1. 21.* There bee some which praise their owne things onely, other peoples they condemne, and passe over with silence; they receive their owne praises with open mouth, even at the hands of the unskilfull, other mens they entertaine with a dejected looke, brow, eyes, and when they cannot disprove them,

yet

Yet they never like them. These People not borne for God, but onely for their owne credit doe hide mighty mountaines of pride under a modest brow. Nor does this pinching praise of other mens vertues proceed from any thing else, then from a mind greedy of their owne honour; hee which feareth that his owne commendations will be impayred by anothers, is very wary that nothing slip from him, wherein another deserves to be commended: hee hateth equals in the raigne of glory. *Annaeus Seneca* here giving a touch to the purpose: *Keepe that yet in mind*, saith he, *which I told thee a little before*: It is no matter at all, how many know thy uprightness. Hee which would have his vertues to bee made a common talke, laboureth not for vertue, but glory. *Wilt thou not be just without glory?* but beleeve me thou oughtest to be just sometimes with infamy. And then, if thou be wise, an ill report well gotten, is pleasing. *Sen. Epist. 113. fine.* The Patriarch *Iacob* upon his death Bed: Dan,

Take notice of

Opinion
Mala opinio bene parva delectat.

Dan, saith he, shall be a Serpent by the way, an Adder in the path, that biteth the Horse heeles, so that his Rider shall fall backwards. Genes. 49. 17. The Adder, being a Serpent of no great body, hideth himselfe in the Sand, that he may bite the Horse heeles which passeth that way, to make him cast his Rider in a furious fit. The Divell most like an Adder, whilst wee goe in the narrower path of vertue, covers himselfe in the dust of humane praise, that he may sting the Horse heele, that is, a right intention, and so overthrow it under a colour of vaine glory. He which is of a good intention doth most warily avoyd this Adder, and in every place continually cryeth out: Not unto us O Lord, nor unto us, but to thy name give the praise. Psal. 115. 1. To God onely be glory: the Lord of Hosts, he is the King of glory.

7. Signe.

Not to have the least touch of envy. He which studieth onely for the honour of God, little regardeth

gardeth, although he have equalls
 or yet superiours in skill and
 knowledge. He desireth that no-
 thing should bee performed by
 him onely, nor doth hee ever
 wish, not to bee excelled of ano-
 ther : he never envieth one that
 stands above him ; that which is
 great in others, he debaseth not,
 that his owne things may be ex-
 tolled. *Moses* gave us a most wor-
 thy example of this point. There
 came a young man to stir up his
 anger against others, for he ac-
 cused them of strange Prophecy-
 ing. The Divine Scripture rela-
 teth the matter thus : *And there*
was a young man, and told Moses,
and said, Eldad and Medad doe
Prophesie in the Camp. And Ioshua
the son of Nun, the servant of
Moses answered, and said : My
Lord Moses forbid them. And Mo-
ses said unto him, Enviest thou for
my sake? would God all the Lords
people were prophets, and that the
Lord would put his Spirit upon
them. Numb. 11. 27. &c. It
 falleth out in Princes Courts, that
 an Embassadors, or any other
 duty

Arts and
Sciences

Rare

duty is to be executed, and perchance one is chosen thereunto who was least of all thought upon, he is left, who supposed that he should be chosen before all men. Here he acteth a great matter, which can abstaine from envy. The same commeth to passe among Clergy men: there are diverse Offices among them, of governing, of teaching, of Preaching, of looking to this or that. In this case he is to bee esteemed a man of great vertue, and a very good intention, which can behold another governing, teaching, Preaching, looking to this or that, with as much content as himselfe. But sometimes another disposition bewrayeth it selfe. How often doth it happen that we would a mans poverty should be releevd, but of our selves, (because we would have both the wealth and the credit;) that conscience should be taught, but of our selves; that vice should bee corrected, but of our selves; that Confessions in some cases should bee received, but of our selves; that

that these or those should be saluted in all humble sort, but of nobody else then our selves; that Sermons should bee preached to the people, but not by others, when we distrust not that wee can performe it as well our selves or better. How few be the *Moses* at this day which will cry out in earnest, *Would God all the Lords people were Prophets? That all were his faithfull Embassadors, That all were fit to Gouverne, to teach, to Preach; would God it were so.* After the same manner when some are more abundantly praised for their industry, for wit, for fidelity, for learning, for other endowments of Nature, of mind and understanding, if a man can heare these praises with indifferent eares, and not have the least touch of envy within him, beleeve me, he also performes a great matter. But whosoever is of a good intention will say heartily to all these things, *Would to God there were a thousand such, I envy not these nor the other. Would to God, my Master had as many*
praise-

praise-worthy Servants like this, as he desireth; I will discharge what lyeth in me with a faithfull endeavour, I will suffer my selfe to be excelled by this or that man without envie. These good words are common, and better then these. This fellow is not so trusty and diligent as he is beleev'd to be: This same man in troth hath no great learning: Hee is one of no such great worth, as he is supposed: This is to teare other mens praises with an envious tooth, and then at length to admire himselfe for a brave fellow, when he hath all men in poore estimation beside himselfe. All which things are quite contrary to a good intention. But O Envy, O mischievous beast! how many Courts, how many, I may almost say, Religious Houses dost thou either overthrow or infect? O envy alwaies the greatest enemy to other mens good! Hence is that wearinesse, and tossing of a mind that never lyes still, and sorrowfull and sicke enduring of any rest. From thence commeth heavines, and repining,
and

and hatred against other mens proceedings, and a thousand perturbations of a wavering breast: from thence commeth that disposition of men detesting their owne quietnes, and complaining that they have nothing to doe: that others are promoted to honourable functions, and they neglected. A mind left to its owne swinge, and not sufficient for it selfe, beates upon these things. And who is there, which if he have done any thing worthily, and the honour of the deed redound also to another, will not presently utter with indignation: *I made these Verses, Hos ego versiculos feci, and another carried away the grace. tulit alter Others triumph in my victories, and I am led like a Captive. But to honores.* But to be delighted with other mens harmes, is not the pleasure of a man, but of the Divell. To bee vexed at other mens happines, is an eternall misery. These not rivulets, but whole streames of emulation and envy, doe flow from the fountaine of a naughty intention, before a *Right Intention* they are dried up.

Meane

To be able to make no account of mens judgements, this is one of the greatest and most necessary Arts that can be. He will never be a man, whosoever hath not learned exactly to performe this. This all wise men will cry out unto us upon every side, that the Judgements of men are not to be feared. It is below the dignity of a Christian to be tost hither and thither with the Judgements of men, and a mighty mischief indeed, to hang upon other mens opinions, as it were by a thread. For what felicity is there so moderate, which can avoyd hard censures? It is a caveat of the Ancient: *If thou wilt bee blessed, thinke upon this first of all, to make no account, and to be made no account of. Thou art not yet happy, if the multitude have not yet designed thee. But far more excellently Thomas of Kempis: Rejoyce thou thy heart, saith he, firmly in the Lord, and feare not the judgement of men, as long as thine owne conscience*

conscience assureth thee to be godly and innocent. A good and blessed thing it is to suffer in that manner, Kemp. l. 3. de imitat. c. 37. n. 21. If thou be praised thou art never the holier, and if thou be dispraised thou art never the worser. What thou art, thou art ; neither canst thou bee tearmed greater, then thou art by the witnesse of God. If thou considerest what thou art in thy selfe inwardly, thou wilt not care what men speake of thee : man regardeth the deeds, but God weigheth the intentions. He which is of a sincere intention, therefore dreadeth not these Iudges, 1. Because he findeth very well how grievously they may be deceived in many things, and learneth this even from himselfe, who was so often deceived in judging others. 2. He knoweth that nothing commeth unto him by these Iudgements, and nothing is taken away. Such every man is, as he is in Gods eyes, and no more. Truly no more, although men lade him with commendations. 3. Because he hath

his conscience for a witnes, that he dealeth with a sincere purpose.

4. He knoweth that no body ever can please all men, neither *Peter*, nor *Paul*, no nor Christ himselfe.

5. He knoweth likewise, that it is exceeding great vertue to be able to digest these Iudgements with Christian magnanimity, which *Paul* of *Tarsus* could doe indeed, who although he were made all things to all men, yet hee freely cryed out: *But with me, it is a very small thing to bee Iudged of you, or of mans Iudgement.* (1 Cor. 4. 3.) 6. Because God in time to come will Iudge these Iudgements, by a certaine Rule most exactly. These things whereas a man of a good intention thoroughly understandeth, hee easily contemneth the Iudgements of men, as it were the barking of little Dogs, and never careth what he may seeme to others, but what he may seeme to God and himselfe.

Protested

9. Signe

In all things which doe please the flesh, to be very temperate
and

and continent, but if otherwise, it is a sure token in a manner, that a man is too precious and deare to himselfe. Selfe-love is most plaine-dealing, and most subtile withall. When self-love gets the upper hand, it careth a jot neither for God nor man, it hath no consideration at all either of Heaven, or Hell. It draweth all things with a favourable interpretation to it selfe. It looketh ever most diligently to its owne profit, pardoneth and pampereth it selfe freely in all things, but especially it loveth ease and daintinesse, these two bits, it casteth both to Body and Soule, like a poysoned sop. It breeds all curious conceits, that it may win the mind, it inviteth to all kind of pleasure, that it may captivate the body, and hath a speciall care of this, that nothing troublesome or distastfull may offend so good a friend. But it is a most true speech of St. Gregory, and with him of all good men : *Even as when the body is at ease, the spirit waxeth feeble, so when that is troubled, the spirit* Exercised
waxeth

waxeth strong. And as content doth nourish the flesh, so perturbations doe raise up the soule. For shee is fed with delights, and this is quickned with sorrowes. Greg. Tom. 2. in 3. Psal. pœnit. The spirit waxeth feeble, when the flesh is at rest: for as the flesh is nourished with pleasures, so the soule with paines. If any man therefore incline his mind to ease and delicacy, he giveth signe enough of himself that he hath an impure intention, wherewith he regardeth not the honour of God, but his owne advantage, as a Maid Servant which helpeth a Hireth her Baker to worke for white bread. selfe to Such a one as this, as soone as he feeleth any trouble, draweth backe his hand, and returneth to his pleasure againe, and chooseth rather to lye like a beast in his idle commodity, then to make way through valorous attempts to a better estate; or if at any time he put forth his hand to difficult matters, he extendeth his endeavour no farther, then whether the desire of honour, and his
 owne

owne reputation enforceth him. Bernard deciphering such a man as this, who lyeth hid under a religious garbe: *He is couragious* saith he, *in all things that concerne himselfe, but a very Drone in things that concerne others; hee watcheth in his Bed, but sleepeth in the open Assembly.* Even so selfe-*philautia* love is most couragious in all things that concerne it selfe, and goes cheerefully about to procure, whatsoever she conceiveth fit for her owne turne. In this case a man of a good intention most earnestly restraineth himselfe, and continually repeats that lesson, *Looke* Seeke *not after thy selfe, but God.* not

10. *Signe-*

To do any thing with as good a will in private as in publicke, and to labour as diligently out of other mens sight, as if the eyes of all men were cast upon him, nor yet to stand upon the number of them that heare him, looke upon him, praise him. There be some that shed teares to make a shew,

and keepe their eyes dry, as often as they want one to looke on. There be some which labour tooth and nayle, as long as they are beheld, take away their witness and Spectators, to labour in secret will please them no longer. Seneca very worthily counselling a man that loves the open world too well, and desires to be gazed upon : There is no reason, saith he, why the glory of making thy wisdom knowne, should bring thee forth, to the end thou maist discourse or dispute before people. Therefore, sayest thou, for whose sake have I learned these things? Thou hast no reason to feare, least thou shouldst lose thy labour, if thou hast learned them onely for thine owne sake. But to shew I have not learned for mine owne sake onely at this present, I will relate unto thee three excellent sayings which I have met with very neare the same purpose (Observe them I pray , especially you, whose whole desire is, to be seene and heard of a great many. (Observe the same) Democritus saith : One man is to me instead of the

the People, and the people instead of *Vnus mihi*
one man. Well likewise he, whose- *pro populo*
ever it was, who when hee was de- *est, et populus*
manded, to what purpose hee used *pro uno.*
so much diligence about that skill
which should come to the knowledge
of very few : Enough for me, saith
he, are a few, enough is one, e-
nough is none. Worthily this in
the third place : Epicurus when on
a time he wrote to one of his owne
Sect : These, quoth he, I not to
many, but to thee ; for we are a
Theatre great enough for one a-
nother. These things my Lucilius,
are to be taken to heart, that thou
mayst learne to despise that plea-
sure, which commeth from the
approbation of a multitude. Senec.
Epist. 7. at the end. So many of
us may say : One Angell to me,
my conscience onely, God alone
is instead of a City, instead of a
Kingdome, instead of the whole
World, instead of the eyes and
eares of all men. It is enough to
me, if a few, enough if one, e-
nough if none know, what I
have hitherto both done and en-
dured. So every Christian unto

Christ. We are a Theatre wide enough one for the other. O Christ, thou art a most spacious Theatre to me of Obedience, of Love, of Patience, and of all vertues: I am a Theatre to thee of a world of misery, and almost all kind of vices. This is a sincere intention which labourerth onely for the eyes of God, and endurerth all things for the same; mens eyes it regardeth alike, whether they looke on, or off.

II. Signe.

Not to be put out of heart with dispraises, nor deterred from good proceedings by others in a world of respects. It is well knowne what answer *Bernard* very fitly retorted upon the Divell. The Divell had praised him exceedingly, and how excellently dost thou this, how admirably! when hee was nothing moved, the crafty Foxe turned his stile, and, to what purpose at all is this that thou dost, how foolishly, and how unhandsomely goest thou about

Lib.2 *Intention.* 515

about all things? leave off for shame, thou buildest Houses for flies. Hereunto the holy man made this answer onely: I began not for thy pleasure, neither will I give over for thy pleasure. (The Acts of St. Bernard. The use of this saying, St. Ignatius declareth. *l. Exercit. de. dignosc. Scrup.*) This briefe forme of speaking a good intention useth: I began not that I might be praised, neither will I give over when I am discommended. But thou maist say perhaps: if a Master, or Mistris, or any body else, for whose sake a man takes paines, and of whom the worke deserveth to be well accepted and approved, and yet he maketh apparant shew that it very much disliketh him, who would not take that grievously? Truly a man of a pure intention will not take it grievously, but will reason thus with himselfe: I have done what I was able, and that with a very good meaning, but that I have not given satisfaction to this man or the other, I interpret it to be no great damage,
so,

so long as God and I be friends ;
 here unlesse I much mistake my
 selfe , I am not blame-worthy.
 For a man to hope to please all
 men, is most idle hope. Shall I
 therefore be ready to hang my
 selfe, because I am not commen-
 ded, because I have displeased ?
 I began not for these trifles, for
 these I will not make an end.
 God is to me both the reward of
 my labour, and my praise, and
 all things. Thus a good intention
 discourseth. And he truely enjoy-
 eth great tranquillity of heart,
 who careth neither for praises,
 nor reproaches. Happy is hee
 which deserveth this report, *Thou
 carest not for any man, for thou regar-
 dest not the persons of men. Mat. 22 .
 36.* It is an old saying and a true :
 Despite, Suspicion, and Respect
 overthrow the world. It is no part
 of honesty so to respect others, as
 to forget thy selfe : Be yee harme-
 lesse as Doves. *Mat. 20. 16.* *Lot's*
Wife cast back her eyes upon *So-*
dome and the fire that rained
 downe, and so perished. *Stephen*
 turning away his countenance
 from

*Despectus,
 suspicio, &
 respectus
 everunt or-
 bem.*

from the stony Haile looked up to Stones Christ, and so ended in a most throwne godly manner. It is the saying of as thick as Christ: *What is that to thee? follow Haile thou me. Job. 21. 22.* Whether others blame, or commend thee, what is that to thee? Looke upwards to Christ, follow him. Despise the reproaches of others with a right intention. It is no fault to be dispraised, but to doe things worthy of dispraise.

12. *Signe.*

To be ever ready prepared for all assayes. Philip 3. King of Spaine did commonly use this Motto. *Ad utrumque.* Against both. Or, *For all assayes*, which a Lyon did expresse, who in his right Paw held a Crosse and an Olive branch, and a Souldiers Speare in his left. A man of a good mind and intention, is so provided against both, that he maketh almost no difference betwene adversity and prosperity, wealth and poverty, honour and contempt, favour and neglect of himselfe, health and sicknes, long life

Emblem
Poetic
Present

Readily

life and short: It is all one to such a man as this, to lead his life in riches, or in want, in sickness, or soundness, in a smiling or frowning fortune; he is indifferent towards all these things, as it shall please God to dispose from above: He looketh after God; whether he come to God by this way or that, is no matter to him, so he come to him. He that doth any thing so preparedly, there is no doubt but he doth it willingly. It belongeth to *Mathematicians* to discourse of numbers, lines, dimensions, and circles, but whether they draw their Mathematicall figures in paper, or wood, in lead, or silver, or else in the sand, they sticke not upon that, whereas all their Disputation is employed about abstracted quantity, as they learne it. So, as many as doe give their mind in earnest unto vertue, are bent upon God and his honour with their whole intention: if now it be as expedient for them to attaine to this marke, as well by adversity, as prosperity, by sickness, as by health,

Lib. 2. *Intention.* 519

health, by penury, as by abundance, they make no question in the world, being contented with their lot, and prepared *For Both*, every way tractable; for so they take all things that happen in good part: there is none of these but saith even an hundred times in oneday: *My heart is ready O God, my hart is ready. Psal. 57. 8. and 108. 1. I will freely goe on whither thy pleasure is. But if all kind of adversity, if poverty, ignominy, sorrow, can shew me a shorter and safer way to God, then prosperity, then riches, honour, pleasure, here they are thoroughly resolved, before riches, honour, pleasures, to embrace poverty, ignominy, sorrow with open armes, and not to complaine at all of the difficulty of the way, seeing it leadeh to such a joyfull state of life, and that eternal life.* Whosoever is come to this understanding of matters, hath a full perswasion, that all things which are in the World, are governed by God in the fittest manner; he knoweth that all these things which wee sigh at, which
so

Sinne

so much trouble us, are tributes of Nature, from which wee are neither to hope, nor to aske for immunity, whereas these things doe not happen, but are Decreed. And indeed by this meanes a man of a right intention doth ascend to that height, that hee beginneth now to wish, or hope for nothing, to desire nothing, to feare nothing but God, and wickednes, him as the chiefest good, that as the greatest of all evils. If we should cast an account of all these signes, the totall summe will bee this.

1. To set upon nothing turbulently.
2. To be lead with a continuall love to a good intention.
3. Not to be solicitous about the affaires of the world.
4. After things are done to take no care what other men thinke.
5. Not to bee troubled for the unhappy event of a matter.
6. By all meanes to avoyd vaine glory.
7. To keepe himselfe free from envy.
8. To know how to contemne the Iudgements of men.
9. To bee very temperate in all things that are pleasing to the flesh.

flesh. 10. Not to sue for the open World, not for Spectators or Auditors. 11. Not to bee seduced Led away with opinions, nor dejected with dispraises. 12. Touching every state of life, to be indifferent and prepared for all affaies. *Truely God is loving unto Israell, even unto such as are of a cleane heart. Psal. 73. 1.* Such as labour onely for this one thing, that they may find these signes of salvation within them.

CHAP. X.

The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. Mat. 6. 22.

THe Ancient were of opinion that the principall beauty of man is in the eyes, forasmuch as in these the comelines of face hath Looke taken up her chiefe seat. For although the Symmetry or due proportion of the whole countenance be required to forme, yet there is
no

no part in the face, whereby the mind and the affections thereof doe shine so clearely, as through the eyes. Surely by these glassy Beades the heart appeares, they are the interpreters of inward desires, as *Quintilian* eloquently. *O quam bene quicquid volunt imitantur oculi!* O how well do the eyes imitate what they will: whereupon old Poets in their praises of the beauty of Goddes began at the eyes. *Homer* hath his gray-eyed *Minerva*, his black-eyed *Iuno*, and his rolling-eyed *Muses*. This opinion of the Ancient, that the fairest in man is in his eyes, is most certaine of all, if we shall speake of the inward Pulchritude of man. *Si oculus tuus simplex fuerit, totum corpus lucidum erit.* If thine eye be single, thy whole body shall be full of light, These eyes doe procure man admired beauty, they make him all faire. By the eye the intention of man is signified, as is to be seene by the drift of our Saviours Discourse. If a man have a good meaning, it seasons all the rest of his

his Actions with goodnes. And how this stands in it selfe, wee will endeavour to shew in some briefe conclusions following, such as suite with the consent of Divines about this matter. 1. Of every good worke acceptable to God there are three conditions, 1. That malice be absent. 2. That Grace be present. 3. That a right intention be not wanting. If any one of these bee deficient, it is a worke without desert, neither gratefull to God nor profitable to men. As concerning the first condition, it excludes all works in respect of themselves, or the Object (as they say) evill. Such are luxury, envy, anger, and the like. We can never call that good Cloth, which hath nere a good thread in it. The next condition of a good worke is, That the Author thereof be in favour with God, which is the foundation of all worthy Offices : as long as a man is the enemy of God, so long hee does not that which is pleasing unto him. *Cains* offering was not accepted, because sinne lay at the doore.

doore. And *Sauls* Sacrifice was rejected because he wanted obedience which is better then Sacrifice. And the third condition is a good intent, for even as those five foolish Virgins that slept were not to be admitted by the Spouse without Oyle, so neither our workes are approved of G O D without a right intention. Wee knocke at Heaven with vaine wishes, if the Oyle of a good intention be wanting unto us. *If thine eye be evill, thy whole body shall be full of darknes.* Mat. 6. 23.

2. *Conclusion.* All indifferent workes a Right Intention makes through Gods grace capable of eternall life. Indifferent workes are those, which of themselves be neither good nor evill, such as the necessary Offices of the body and life, as to eate and drinke, to write, to walke, to paint, to sleep, to labour, to sell, to trafficke, or the like. For all these have nothing beyond the power of Nature. But if a good intention bee joyned with them, they put on a new dignity, and win an eternall reward,

reward, so that fountaine of all merit the Divine favour bee not absent. So by dyning, by supping, by sleeping and the like, our most bountifull God would have us amongst other things enabled to attaine Heaven, when as whether we eate or drinke, or whatsoever we doe, we doe it to his glory. For in such an Action as these, those three things which I said meet together. 1. Malice is absent; for to eate, to drinke, to sleepe and the like have no evill of themselves. 2. Grace is present, for this we admit. 3. A Right-Intention is not wanting.

The third *Conclusion* is this:

1. An evill intention doeth so vitiate every Action, although the most excellent, that it makes it of no worth at all. What can a man attempt more generous, then to cast himselfe alive into the flames? yet if the grace of God and a right intention be wanting, this enterprize hath no vertue, no praise. Most remarkably. *St Paul.*
*1 Cor. 13. 3. And though I bestow
 all my goods to feed the poore, and
 though*

though I give my body to be burned, and have not charity, it profiteth me nothing. 2. An evill intention makes every indifferent worke whatsoever presently evill. For if a bad intention corrupteth every good Action, yea the best of all with her contagion, how much more those that be scarce good? A wicked intention is a most contagious plague; whatsoever it breathes upon, it kills. Wherefore to doe or speake any thing that thou maist be esteemed or praised, hath no good in it, because the very fountaine is naught, a Purpose smelling of vaine glory. So to buy, to sell, to exercise any Art, onely that thou mayest bee rich; so to take meat and drinke, to enjoy rest, to give ones selfe to discourse, to play, to sport, onely because it is pleasant and delightful, is of no value, and to be rejected. 3. An evill intention joyned with an evill action is worst of all, and a faire booty for the Divell. *Isidore. l. 3. Sent. c. 63. fine. Bonis male uti malum, sic malis male uti pessimum est, To use good*

good things ill (saith he) is evill, so to use evill ill is worst of all. Of this sort are, to steale that thou maist have what to spend upon play, upon gluttony, and unchast desires. To excell in pride of cloths, that thou maist entice others to lasciviousnes; to take away anothers good name, that thou mayest doe him a mischief; to be high flowne in wine, that thou mayest have the better courage to villany; to be given to covetousnes, that nothing may bee wanting to pride, and the like. This is truely to run with both feet, or as fast as can be to Hell.

4. Conclusion. An indifferent intention coupled with an indifferent worke is of no desert with God. It is the common saying of Divines, No worke meerely naturall is worthy of eternall life. As to exercise a mechanicall Art for lucre sake onely. To abstaine from eating but for better health, to fetch accustomed walkes, no otherwise then to deceive the time. These actions can never be reckoned amongst vertuous Offices.

ces. And this also is pronounced out of the Schooles of Divinity. Every worke availeable to eternall life must of necessity have something supernaturall, which it acquires by a right intention to God. The Divine Leaves doe so much commend the sacred Building of Solomon: *That there was nothing in the Temple, which was not covered with Gold. Yea the whole Altar of the Oracle he overlaid with Gold.* 3. King. 6. 22. Our cogitations, our speeches, our deeds must be so clad with the gold of a good intention, that there may be nothing in the mind, nothing in the mouth, nothing in the hand which participates not of the nobility of this Gold. I pray yee, say, what is the body without the soule? it hath nor sense, nor forme, nor motion, but is a miserable Trunke. What is a Tree without a roote? What a House without her foundation, and building? such is an Action without a Right Intention.

5. *Conclusion.* A man of a sincere intention in all things remains

maines one and the same immu-
table, unshaken, and which one
would wonder at, never erreth to
his owne or anothers hurt. Solo-
mon affirmes this. *Prov. 12. 21.*
There shall no evill happen to the
just : but the wicked shall bee filled
with mischief. Those accidents
of life cannot bee avoyded, but
that sometimes we shall bee mer-
ry, sometimes sorry, sometimes
cheerefull, sometimes dumpish,
sensible now of these, now of
those alterations, but (as *Thomas*
of Kempis speakes. *Imit. Christi.*
l. 3. c. 33. n. 1.) *A wise man and*
well instructed in spirit standeth o-
ver these mutable things, not atten-
ding so much what he feeles in him-
selfe, or on what part the wind of
instability bloweth, but that the
whole drift of his mind may
make forward to the right and best
end. For so he shall continue one and
the same, immoveable, when the Immediately
eye of his intention being single, it
keepe a right course through so Straighe
many various chances unto God.
It is the part of folly and very
Rendur wit, to measure things rat-
ther

ther by casualty of fortune, then reason. It falls out on a sudden, that diverse winds struggle one against another, but if the East or West wind bee highest, faire weather and cleare daies hold out. So in a man of a sincere intention, diverse affections doe strive among themselves. But hee, the single eye of his intention being immediatly directed to God, passes safe and sound through most
Different contrary events, and by how much his intent is more pure, by so much more constant is hee amidst all stormes, nor suffers himselfe to be drawne away from himselfe, never but thoroughly contented with whatsoever it pleases God to send. So he yeeldeth all things to change but his mind: even as if one weareth a Head-peece to day, a Hat to morrow, the day following handles his Spade, not long after his Pen, and now layes himself to sleep on straw anon upon a Feathers. So changes his Clothes, or his Bed, not the cheere of his brow or mind. Such is a man of a sincere intention,
alwaies

alwaies like himselfe in this one-ly respect : hee composeth all things to Gods greater glory : I say not, hee feels not aduersity, but over-comes it ; that's the part of marble, this of a man. If thou intendest and seekest no other thing (saith the same Thomas of Kempis Imit. Ch. 2. 4. 1.) then the pleasure of God, and the profit of thy Neighbour, thou shalt enjoy inward freedome. If thy heart were right, then every creature should be a Looking-glasse of life to thee, and a Booke of holy instruction. I added before, that he can never goe astray, who verily is of a right intention, who lookes with a single eye, because all things worke together for the best to them that love God, Rom. 8. 28. And how can he erre at any time from truth and goodnes, which in all things that he doth, most gladly embraceth God in his intention, the very truth and goodnesse ? I know the wisest men that are offend in many things. I know there is no man so circumspect but his diligence sometimes failes him, none so mature, whose judge-

ment mishap drives not upon some untimely fact. None so fearefull of offences, which falls not into them, whilst he shuns them. So Seneca. lib. 3. de Ira. c. 14. But these politicke errours (so we may tearme them) prove many times a caution and document to the party mistaking, nor lesse good to others. Those three wise men out of the East were in an errour, when they turned aside to Herod that most capitall enemy of the new King, yet because their intention was most right, this errour was a benefit as well to themselves, as to all Christians. It was better so to erre, that many might unlearn their owne errours. No oftner will a good meaning man slip (to speake in a politique way) otherwise then to his owne and other mens advantage. If thine eye bee single, thy whole body shall be full of light. All things worke together for the best, to them that love God.

6. Conclusion. The greatest enemy of a Right Intention, is the desire of humane praise, and the father hereof Self-love, never but wickedly witty. We men subtile
in

in our owne affaires, are most like to Catts, a Catt howsoever shee tumbles from an high place lights upon her feet, and falls at last to stand. So in what manner soever God dealeth with us, whatsoever he threatneth, whatsoever he promiseth, we likewise fall back to our own selves, and stand upon naughty feet, and evill affections. *Blasphemia carnis hæc nostra sunt fulcimenta.* The blandishments of the flesh, these are our props, upon these pillars we insist. What is sweet, what pleasing, what delightfull to the flesh, this is most greedily sought of us. It is most truly said of one. *Kemp. I. 3.* In many things the eye of a pure intention is dimme, for wee presently looke backe upon some delectable thing which comes in our way. Tea very seldome is there found any one wholly free from the blemish of his own inquisition. So the Iewes heretofore came into Bethany to Martha and Mary, not for Iesus sake onely, but that they might see Lazarus who was raised from the dead. *Ioh. 12. 9.* The eye of the mind is therefore to be cleared, that it

may be simple and right, and lifted up beyond all occurrences unto God. Whatsoever the matter be, if any enquire why thou doest so, thou wilt returne no other answer then this : *Because it so pleaseth me, because it delights and is Hony to me, because it agrees with my stomacke, tis my meat ; I am fed with it, my desire waites upon it, tis my pleasure, and such like.* In this manner wee alwaies favouring our selves give order for our meales, thus we speake to have our clothes made, thus wee fashion our Houses, thus we affect Titles, thus we doe all things with a pleasing indulgence and gentle affection towards our selves. Yea we play the part of Catts to a haire. *Illud felium feliciter imitamus.* They are scarce ever so farre transported from home, but they know how to returne home againe : So wee though wee make a discession from our selves for a while by a right intention, yet shortly wee come backe to our selves, and those profits, delights, gaines, and what-

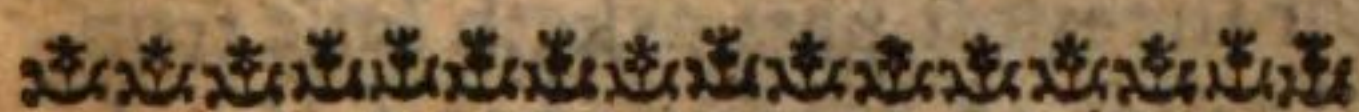
whatsoever we account of, wee seeke with the same industry as before. No otherwise doe wee jumpe into the Proverb used by St. James then Hypocrites, *The Dog is turned to his vomit againe, and the Sow that was washed, to her wallowing in the mire.* Iam. 2. 22. When all things deceive us, we hold that fast in our teeth, so it pleaseth me, and so, many times are we evill for our minds sake. But a faithfull man who can find? Prov. 20. 6. which never seeketh himselfe, but GOD in all things.

7 *Conclusion.* To lift up himselfe alwaies with a right intention to God, to beare all things with a contented mind, to aime at the will and honour of God in all things, is Heaven out of heaven, or a heaven on earth, and that royall Banqueting-house of eternall blisse, wherein we drinke healths of the highest good. Augustine. *Whatsoever GOD gives thee otherwise (saith he) is lesse then himselfe: Colu non gratis, ut aliquid ab eo accipias: gratis cole,*

Lib. 5. Rom

et ipsum accipies. Quod enim dulcius
a Deo premium, quam Deus ipse?
Thou servest him not freely, to re-
ceive something of him; serve him
freely, and thou shalt receive him.
For what sweeter reward from
God, then God himselfe? Does
not the most munificent God deale
very lovingly with us, which thus
invites us to his service? By how
much greater wages thou askest, the
dearer servant thou art to me; but
thou canst aske no more then my
selfe, the chiefeſt good; this very
thing I will not deny thee, if so be
thou dispose thy actions hereunto.
How sweetly would it allay our de-
sires, if one would promise us five
pieces of Gold for every houre, so
that every houre twice or thrice
one would confesse in earnest, that
what he does, he does it meerely for
the gold sake. O yee Christians, doe
we then at length perceive this?
every houre may we earne not five
pieces of gold, but the chiefeſt, but
all, but infinite good; so that what
we doe every houre, we refer to the
honour of the highest good, but with
one onely brieſe cogitation of this
sort.

sort. My God, I doe this for thy honour, Lord for thee all things. Whilst wee follow the warfare of this life, we must continually cry, For the Lord, & for Gedeon. Iudg. 7. 18. To God, and his divine glory. To God, and his heavenly Will. So much briefly for your quicke discerning of a single eye, or Right Intention in 9. conclusions going before. Now a word or two to men of all sorts, for the better influx or drawing light into the body thereby.



CHAP. XI.

An Exhortation to the Clergy, to Courtiers, to all sorts of people, for the exercising of a Right Intention. To the Clergy.

WHereas a Right Intention is the Rule of all humane Actions whatsoever, there is nothing more to be taken heed of, then that it be not thrust avry. For it falleth out for the most part, that the more delicate a thing is, so much the sooner it is infected; the more tender, so much the more easily hurt; the more excellent, so

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much the more grievously impugned. A Right intention when she is in her perfect kind is most delicate every way, most tender, and excellent, hereupon shee is so quickly infected, so easily hurt, and so grievously impugned. Religion indeed her selfe teacheth them that waite upon her charge to perform all things with right intention, but alas how easily and prone a thing it is to goe out of the right way, and nothing for the most part asketh lesse trouble then to deceive ones selfe. In this case let no man trust his habit, but let him search deeper into himself, and look to his intention with most vigilant eyes. There is nothing more usuall with the Stygian Lyon, then to cover his terrible maine with a holy garment. There be 3. things of a lurking disposition, saith *Bernard*, unlawfull dealing, a deceitfull intention, & an unchast affection. *Bern. in Ser. brev. Serm. 2.* Although thou avoydest unlawfull dealing, and an unchast affection, thou canst not so easily beeware of a deceitfull intention, which knowes how

to conveigh it selfe at a thousand doores into the closest receptacles of the heart. And mark I beseech you, with what encroaching policy a false intention wandereth all about. What is more commendable in a religious man, then to be alwaies in action, and to be exercised one while in teaching the ignorant, an other while in comforting such as are troubled in mind, sometimes in making Sermons, then in admonishing the sick. But with what secret malignity doth a wrong intention insinuate it selfe into these very actions that are most religious. For oftentimes we desire nothing more then to bee doing, but not so much that wee may doe, as that we may rouse ourselves a little. We desire to become publicke, not that wee may profit many, but because wee have not learned how to be privat. We seek for diverse employments, not that we may avoid idlenes, but that we may come into peoples knowledg. It is not onely a painfull, but also a religious thing to preach, but to measure all the fruits of a Sermon

not by the endeavour, but the event, to despise a small number of hearers, or such as are poore, simple, and rusticall, to let fly their endeavours at more eminent chaires though not in apparant pursuit, yet to make way thereunto by secret courses, and to discourse of those things in the Pulpit, which are more for admiration then instruction, which may make the auditors more learned, not more holy, is a plain argument of a corrupt intention. Of the same kind it is, to disdain to visit meane people, or at least-wise not to be so ready, as when there is occasion to visit men and women of high degree. It tends to the same purpose, to teach in the Schooles not without pompe and lofty straines, to shew himself excellent in Sciences, to looke big upon others as it were out of a Chaire of Estate, to set all their care upon this, that none or very few may carry the victory & praise away from them: moreover to take most things in hand rashly, lightly, and unadvisedly, & to doe almost all things for applause, nor

to think any musick sweeter, then to heare, this is that most eloquent *Rhetorician*, this is that great Preacher, that acute *philosopher*, that profoundly learned Divine. O yee that wait upon Religion, O Ministers of God, this is to sell most transcendent wares at a very low rate, nay to cast them into the fire. Observe you whose manners *Chrysostome* deploret in these very words: So now likewise it is grown common in the Church: The fire devoureth all things. We seeke for honours of men, and are enflamed with the love of glory. We have let goe God, and are become the servants of honor. We can no longer reprehend those that are governed by us, when wee ourselves also are taken with the same disease, we want *Physick* likewise ourselves whom God hath appointed to cure others. But what hope of recovery is there now left, when they themselves that are *Physitians*, doe want other mens helpe. *Chryl. Hom. 10. in Ep. ad. Ephes.* Moses twice dissolved the Rock into a fountaine, and commanded whole streams to issue out of the hard flint, by the stroke of his

his *Scipio*, but he did not please the Divine Power in his fact at both times. And what caused the difference? for in both places there was a mighty Miracle, in both places he struck the Rock at Gods command, in both places he wounded the stony rocke so that rivers gushed out. The reason of the difference was this. In that first Miracle, whilst *Moses* laid his Rod upon the rocke, he fastened his eyes most intently on God. For God promised, saying: *I will stand there before thee, upon the Rock in Horeb, and thou shalt smite the Rock, and there shall come water out of it, that the people may drinke.* Exod. 17. 5. But in the second Miracle, this self same *Moses* had his eyes fixed, not upon God onely, but upon the people of *Israel*. For, *Hear now*, saith he, *ye Rebels and unbelievers, must we fetch you water out of this rocke?* *Moses* did not please in this, as before. The Lord was incensed against him and *Aaron*, saying: *Because ye believed me not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the Land, which*

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I have given them. Numb. 20. 10 & 12. So much it concerneth, when we doe any thing, whether we turne our countenance towards God, or any other way, ô men of the Church, you indeed doe smite the rock with a Rod, when yee weare out your bodies, with fasting, watching, and other religious exercises, but unless yee fixe your eyes upon God with continuall attention, you doe not please. Ingratefull, vaine are all Services, which a Right Intention commends not. Therefore whilst your hand is upon the worke, let your eye be settled upon God. It was the custom in the Greeke Church heretofore, that when bread was brought to the Altar to be consecrated in the presence of the Congregation, he that Ministered at the Altar went up into the Pulpit and admonished the people in these words. *Sancta Sancte, Let holy things bee holily performed.* By this hee signified, that they should goe about an holy matter with a full desire of holines. So God in times past commanded: *That which is just, shalt thou follow justly:* or as wee read it: *That which is altogether just*
shalt

Shalt thou follow, that thou maist live.
Deut. 16. 20. The same course is to
 be kept in all other actions, that
 that which is good may be executed
 likewise with a good intention, that
 which is excellent, with an excellent
 intention also. Let every Ecclesiasti-
 call person thoroughly aime even at
 this in all actions whatsoever, that
 holy things may bee holily perfor-
 med, and that he himselfe also may
 imitate the most holy King, and
 say: *I have set the Lord alwaies be-
 fore me.* **Psal. 16. 9.**

To Courtiers.

Torment If punishment did make a Martyr,
 and not the cause, I might scarce
 doubt to speake unto many that fol-
 low the Court, as unto most holy
 Martyrs. Many things are to be en-
 dured of religious persons, yet often
 times no lesse of Courtiers, to whom
 a certaine spirituall man said very
 well, Yee see our crosses, but yee see
 not our annointings. But now our
 discourse is of the miseries of Cour-
 tiers, we may change the note, and
 sing: *We see their annointings, but
 we doe not so well see their Crosses.*
*They have diverse kinds of Oynment
 from*

from Pleasure, but they have no lesse
 diverse kinds of vexation from one
 cause or other, and oftentimes such as
 can receive little helpe by those oymt-
 ments and unctions. How great is that
 one torment alone, to be troubled with
 his owne, or the envy of other men!
 it is a mighty crosse, as well to be an
 Agent, as a Patient in this kind.
 Chrysostome bestoweth her Titles
 upon envy, when hee calleth her the
 Divells weapon, the root of murder,
 unworthy of all pardon and excuse, the
 onely hurter of her self, and the envi-
 ous mans punishment, and mother of all
 mischief. They say that envy is bred
 and brought up in Princes Courts, I
 know not whether I may not say also
 that she waxeth old there. This is a
 grievous mischief, and easily findeth
 no remedy, because there is hardy none
 but it despiseth. Nor doth the plague of
 envy alone, which is almost incurable,
 afflict many in Princes Courts. Other
 things also are not wanting, which
 can be no better overcome, then by pa-
 tient enduring. It was the famous
 speech of him, which grew old in the
 service of Kings. When one asked him
 how he came to the grace of old age, a
 very

very rare thing in Court? By taking injuries, saith he, and returning thanks. Senec. L. 2. de. Ira. c. 33. For the injuries of great men are to be borne not onely patiently, but with a cheerefull countenance. It is many times so necessary to vindicate an injury, that there is need not so much as to confesse it. Therefore although good Fortune, golden Fortune, may seeme to have taken her way into Princes Courts, with all her mighty Train, yet unles patience likewise be called in to company, there is no felicity of long continuance in Princes Courts. Even in the fairest Pallaces and Castles of Kings, there is need of patience, and that often, and many times such as is more then people commonly use. If men want the art of suffering here, there will be a world of complaints on all sides. Scarce any will confesse, that he hath full satisfaction given him; none will beleeve that he is sufficiently valued at his own rate; all will say, they hoped for greater matters, or obtained lesse then their deserts. The most Sovereigne Antidote against all these mischiefs is a Right intention. Without this vanity of vanities, all is vanity,

ry, whatsoever paines is bestowed in the service of Kings, surely God repayeth them with a reward most fit for such, which corrupt all their industry with a naughty intention. There be some that serve onely the eyes and eares of Princes, so they fill the one, & take up the other, this is all that they desire: they are little troubled about the directing of a right intention continually to God. As they despise not the favour of God, so truly they neither sue for it, nor doe they live any otherwise, then if they said plainly, Who will give us money from Heaven? The golden hands of Kings doe stuffe our purses; let him expect golden showers from heaven that will, we receive this wealthy raine out of the Court. The favour of Kings is these mens greatest felicity, and then at length they account themselves blessed, when they have Princes eyes most propitious and favourable unto them. God I say, is ready to deale with these people, according as they have deserved of him, sometimes all things fall out otherwise with them then they hoped, they begin to displease those very eyes, to which they were

most

Tractable

most devoted, and find them now no more so open and courteous, as in times past. Here they make Heaven and earth ring with complaints, that nothing is repayed worthy of their service, that they deserved better, and if the helpe of man be wanting, that God will be the revenger of their wrongs. And why now, O good sirs, doe yee call God to take your parts? yee waited upon the Princes eyes, not the Lords. All the intention of your labours inclined to the Court, not to Heaven. Doe yee now without shame hope for assistance from Heaven which yee never sought; for helpe from God, whom yee never served. Where are the Gods in whom yee trusted, which did eat the fat of your Sacrifices, and drank the wine of your drink offerings? let them rise up and helpe you, and be your protection in time of need. Deut. 32. 37. This is a very fit reward for them, that have wrested a right intention which they did owe to God onely, away upon men. At length being most justly forsaken of men and God, they are left to themselves for destruction. So great a matter it is to alter a right intention, which we all owe to God,

God, by wicked consenage into the slavery of men: So great a matter it is, carelessly to turn away the intent of all their paines unto mens eyes, from Gods. You therefore, whosoever follow Princes Courts, I desire you, as yee tender your own safety, that you would be of this mind at least. wile, namely not to cast away your paines, for indeed nothing is more profitable, then to procure your own profit in this manner. Let vertue please you, and before all things a right intention, not because it delighteth, but let it therefore delight you, because it is pleasing. You must perform the least and greatest matters by the advise of right intention. The manner of doing is oftentimes more acceptable to God, then the deed it self, although never so excellent. Even as meat daintily seasoned is sweeter sometimes then other which is far dearer, if it be seasoned ill. What more base then *Dauids* Vile dancing before the Arke? and yet the affection & worthy intent therein was wonderfull pleasing. That cannot displease God, which proceedeth from a right intention. A right inten-

intention can sweetly salve many sores of Princes Courts, if it be embraced. There be found in Princes Courts, besides those that we spake of not a few, which though they carry smiling countenances, yet they are heavy in heart, and alwaies grieving with whom there is no cause but serves to complain of, troubled people, & never but repining, for whom a shower of Gold would not be enough, to stop their mouths. An unhappy kind of men, whom nothing pleaseth, but what they doe themselves, to whom whatsoever is given, is lesse then they desired or looked for. O heavy soules! but all long of your selves, that which ye complaine of the Court, the same is found every where else. Therefore think often with your selves, that there is no felicity so good, whereof we may not complain in some kind. But whosoever is of a right intention in all things, is contented with himself and his owne conscience for a witnes, with the witnes of God and Heaven. He calleth God the debter of all things, which are not answerable to his deservings. There be others

Setteth all
things on
Gods Score

thers in Princes Courts, not much unlike those before, whom it delighteth not to doe well, but to be seene to have done well: which being addicted to glory, doe put on a stately shew upon all that they doe, which sell boasting & vaine glorious work to the eyes or eares of Princes, caring for a right intention the least of all things. As some fruits are pleasant to the eye, not to the tast, and as some Jewels of a darker colour, doe sometimes receive a luster like to the best, from the rare workmanship and Gold which is put about them, so their services make a faire shew by the borrowed raies of glosing policy. Of these men Gregory truely: *When they covet to set themselves forth to other mens eyes, they condemne that which they doe.* Greg. l. 8. mor. c. 30. Most idle are these mens labours, and directly none, because they are destitute of a right intention. But if they will not be weaned in vaine, let them mixe a right intention with all their actions, and learn to pluck off all proud shew from their duty, let them learn to doe much, and to speake very little of

of themselves. But there are others also that follow the Court, who forasmuch as their greatest care is how to obtain grace and favour, doe stand in feare continually, that their dignity may turne up herheeles, and pleasures chang countenance and be gone. These men leade an Hares life, alwaies out of quiet and quaking, and at every little blast dreaming of dangers, one care turmoyleth them after another, who if they would settle their mind with a right intention, they might live without this feare and trembling, relying upon God, and not the favours of men.

Moreover what shall we think of them, which can least of all endure, that which they doethemselves, that is to envy and strive to surpasse others. It seemeth an intolerable thing to them, when they are shot at by other mens envy, but they quietly passe over their owne envy to others with a favourable conceit of themselves. Wee have already given Sentence against these before. He is a right intentions enemy, whosoever is such a friend to envy. But why doe ye take so much paines to mischief every

every

every one himself? This is the part of unskilfull men, which while they purpose to strike their enemy, turne back the weapon & run themselves through. No body envieth another never so little, but he hurteth himself very much.

*Scorn envy with thy heart: it scapes his head,
As whom it aimes, & strikes the owner dead. Or hurt where
it was bred*

Endeavour therefore, whosoever thou art, to macerate thy adversaries with thy patience, and well doing: so thou overcommest them. Thou knowest how well *Phaeton* used his Chariot, or *Icarus* his wings. If thou wilt needs advance thy self above others, thou must fall. Nor yet are there some wanting in Princes Courts, whom the bewitching custom of bodily pleasures, and forgetfulness of piety as a superfluous thing, doe bring to that strange fate that they onely are in estimation with themselves, they looke downe upon others as it were from on high, and make nothing of them in comparison of themselves; they oppresse their underlings, and can endure not so much as the shadow of an injury.

jury. But vertue is so gracious, that the very wicked have this quality, to like that which is good. Which of them is there that would not seeme an upright dealer? that in the midst of wickednes and injurious courses, affecteth not an opiniou of goodnes? that casteth not some shew of honesty, upon those things which hee doth most unjustly? and would seem likewise to have bestowed a good turne upon them, whom hee hath hurt. And therefore they take it well to have thanks given by those, whom they afflicted; and faine themselves honest and liberall, because they never meane to be good indeed. But a right intention will teach these very men, (if they will be ruled at all) to looke upon the course of their life, and to contemplate the variable condition of fortune, they shall learne not to be forgetfull of mans fraile estate, nor to bee puffed up with too much trust in themselves, to use gentlenes towards their inferiours, reverence to their betters, to cast off those kind of cares and hatefull manners, to doe all things without stubbornnes in that manner,

Too good
an opinion
of

manner, that there shall be no difficulty in hearing, no delay in answering, and they, when need is, shall be ready to goe about all things that are to be done, with quietnes. And a Right Intention teacheth that moreover: If he be weaker that did thee wrong, spare him; if mightier, hold thy peace, and carry thy fortune, whatsoever it be, in a reverent manner. Thou knowest what was wisely spoken: whilst I was in an high state, I was never but in an horrible dread. *Sen. Thyest. Act. 3.*

*A mighty fortune wants not mighty feare,
Nor glorious state from danger goeth free:
What ere is high, long stays not in that
sphere,
But will by envy, or time ruind be.* (Apollod.)

Trust not too much unto thy self,
nay even nothing at all, whoso-
ever thou art,

*And carefully pluck in the Sailes
Of that, which with thy mind prevailes.*

The end of an aspiring life hath
usually bin, to fall. Let him which
feareth a fall take a right intention
for his Guide, hee which wanteth
this, profiteth neither himselfe, nor
others,

*Proposi-
tique mea
mor, con-
trabe vela
rus. Ovid.
lib.3. Trust.*

others. He bestoweth not a kindnes, which doth good with an evill mind. He seeketh his owne ruine, which graceth not his actions with an upright end : hee laboureth in vaine, which aimeth not at God in his labour. Of all Servants he is the most wretched, that wanteth a right intention. Sowve not therefore O Lord Palatines, O what Courtiers soever yee bee, Sowve not among thornes (*Jerem. 4. 3.*) Mixe not so much basenes with your deserts, as to defraud them of an heavenly reward. Perform I beseech you, not for ambition, not for fame, or outward sight, whatsoever the conditions of your charge lead you unto ; and whatsoever in conclusion cometh to be undergone, undergoe not for favour and affection, not for mony and riches, not for ostentation and glory, but for God, to whom no man ever approved himself otherwise, then by a right intention.

To all Estates of men.

Diogenes seemes to me to have spoken excellently, who sayed: That men seeke with greatest diligence af-

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ter those things which belong to life,
but those things which conduce to
good living, they neglect and nothing
esteem. Stob. Ser. 2 Even so it is,
we all take this course, to doe our
own busines, but how well, or with
what intent we doe it, few there are
which use a serious mind about that.
O Christians, not onely what we
doe, but with what mind we doe it, is
of exceeding moment. Hereupon
that Apocalyptical Angell St. Iohn
against the Prelate of the Church
of *Sardis*. Revel. 3. 2, was comman-
ded thus grievously to complaine. *I*
know (saith he) *thy workes, how*
thou hast a name that thou livest, and
art dead. For I have not found thy
workes perfect before God. The
workes of this Bishop did indeed
seeme compleat and rare unto men,
but they were not such before God,
which lookes upon the inward
meaning of man, therefore they are
accused as altogether empty and
vaine, for they tooke their aime
amisse. And even for this cause is
the same Elder of the Church of
Sardis pronounced dead, though
by others he were reckoned among

the living. O how great a number of such dead men, is to be beleaved, live in the world. Which have a name that they live, and yet are dead, whose workes indeed may seeme perfect, but because they bee destitute of a Right Intention, are altogether fruitlesse, and like a pipt Nut, very night, and meere darknes inwrap all things, wheresoever the light of a right intention shines not. No body without this eye is faire, none with it foule. *Lucerna corporis tui est oculus tuus*, The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evill, thy whole body shall bee full of darknesse. We have said before: To doe well onely that thou maist escape Hell, is the part of a Slave; to obtaine Heaven, the part of a greedy Merchant: to please God, this alone the part of a loving Sonne. A good man out of the good treasure of his heart, bringeth forth good things, and an evill man out of the evill treasure of his heart, bringeth forth evill things. *Mat. 12. 35.* The drift of the thoughts is verily the treasure of
of

of the heart. *It is the intention* saith
 St. Austine, lib. 2. de Serm. Dom.
 c. 21. *whereby we doe, whatsoever*
we doe, which if it bee pure and up-
right, considering that which is to be
considered, all our workes which wee
worke according to that, must needs be
good. In which respect, it skilleth not
 so much what we give, what we doe,
 or what we endure, as with what
 mind, and intent. For vertue con-
 sisteth not in that which is given,
 which is done, or endured, but in
 the very mind and intention of
 the Giver, Doer, or Sufferer.
 Wherein wee must weigh (saith
 Greg. l. 1. 1. in *Ezech. Hom. 4.*)
 that every good which is done bee
 lifted up by a Right Intention to
 heavenly ends. It is the intention
 which extolls small matters, illu-
 strates poore, but debaseth such as
 are great, and had in reputation,
 even as she her selfe is right or
 wrong. The things which are de-
 sired have neither nature, nor of
 good, nor of evill: The matter is,
 whither the intention drawes them,
 for this gives things their forme.
 All vertues fall to the ground with-

Sligh

Pure

out a Right intention, which is the life of vertues, and source of all deserving actions. St Bernard upon those words of the Lord (*But when thou fastest, anoynt thine head and wash thy face*) By this saith hee, that he bids thee wash thy face, he instructeth us to keepe a right meaning: because as the beauty of the body is in the face, so the grace of the Soules operation consisteth wholly in the intention. Bernard. in *Sermon*. The heavenly King commending his Spouse for her height, *Thus thy stature, saith he, is like to a Palme Tree. Cant. 7. 7.* In this Encomium doeth hee most fitly decipher the uprightnesse of a good intention, which advanceth her selfe alwaies constant and directly towards God, which is proper to the Palme Tree, namely to shoot her branches upward, and to be eminent amongst Trees. The Spouse so praised, least shee should be of an ingratefull mind replies, *All manner of fruits both new and old I have laid up for thee, O my Beloved. I yeeld my selfe, and all mine to thy most holy Will. Wholly*

ly I doe consecrate my selfe to thy honour. Mine eyes shut to all other things, I onely open to thee. To thee alone I lift them up. Yea all my members, I apply to thy service onely. Furthermore how our members are to bee employed in Gods service, notably *St. Chrysostome*: He made, *saith hee*, thine eye for thee, offer thine eye to his use, not to the Divells. But how shalt thou offer thine eye to him? if seeing his Creatures thou shalt glorifie him, and withdraw thy sight from the lookes of women. He made thee hands; keepe these for thy self, not for the Divell, exercising and stretching them forth not to theft and covetousnes, but to his command and pleasure, as also to continuall prayer, and to helpe such as have need. He made thee eares; lend these to him, not to obscene Tales, to lascivious Songs; but let all thy meditation be in the Law of the most High. Hee made thy mouth, let this doe none of those things which are displeasing to him, but sing Psalmes, & Hymnes, and spirituall Odes. He made thee

feet, not to run to mischief, but to such things as be good. Hee made thy belly, not that thou shouldst burst it with meates, but play the Philosopher. He gave us clothes to put on, not for vaine ostentation, or to weare much gold, and Christ be starved for cold. Hee gave thee house, mony, and crop, not to possesse them alone, but to bestow upon other, and especially the poore. *Chrysost. in moral. Hom. 10. et 11.* All these things doeth a right intention teach, which elevates all humane actions to God, and hath nothing corrupt in her, alwaies of a good conscience, infatigable, exposed to all men, for never are all things shut up in that manner, but there is a place left for good intention. Never is a right intention vexed, nor hatefull to her selfe, nor changes a jot, because it ever followes the best, onely God, onely good. Thither therefore it ascendeth, from whence no force can plucke it, where there is no entrance, neither for griefe, nor hope, nor feare. Not yet for any thing, which may loose the embracements

brace-ments of the chiefeſt good. A right intention beareth, whatſoever aduerſity happeneth, not onely patient, but willing, and joyfull, and confeſſeth every difficulty of times to be the law of Nature. A right intention is the beſt ſauce for the worſt fortune that can be. And as a good Souldier dreads not his wounds, numbers his ſcarres, and run-through with weapons, loves the Generall to his death, for whom he falls: ſo a Right Intention takes that old precept for a Rule, Follow God. And cleaves to God alwaies with all her ſtrength: refuseth nothing at any time to be done for Gods ſake. Moſt willingly embraceth the ſharpeſt troubles for God, judgeth it the greateſt liberty to obey God in all things: accounts it the ſweeteſt claue of felicity to dye for GOD. By this meanes a right intention is never without gaires, whitherſoever ſhe moves her ſelfe never ſo lightly ſhe is on the getting ſide. Shee aſſaies nothing in vaine, ſhe depends not upon the event of things, all things fall out to her wiſh, nor can ſhee
any

any way be hindred. And although she be not yet in her Kingdome, yet she knowes her selfe to be borne to a Kingdome, and that an heavenly one. Most quick-sighted is a Right Intention, yea she is all eye, but that which remaines continually fixt upon God. Whosoever therefore you are of a right intention, imagine that God saith to you, what is there, wherein you that have bin pleased with the truth, can complaine of me? others snatch at seeming goods, and carry away vaine minds, as deceived with a dreame after long sleep. Those are adorned with gold, with silver, and tiskewe, within have no good. These whom yee looke upon for happy, if yee shall see them not where they appeare, but where they lye hid, are wretched, beastly, **Trimmed** filthy, being outwardly painted in the manner of their walls. Not solid and sound felicity is this, shalovv it is, and thin indeed. Whiles therefore they may stand, or vaunt themselves at pleasure, they make a faire shew and coosen; when any thing happeneth that disturbs and detects,

defects, then appeareth how much grosse and very filth a false brightness covered. To you I have given sure and enduring riches, by how much more you shall turne and wind them, so much better and greater shall they bee. To you I have granted, to contemne fearefull things, to scorne desirable things, you glitter not outwardly : your goods meet you within. Your happiness is, not to want happiness. But many things fall out grievous, fearefull, hard to bee endured ; because by those I would not withdraw you from your owne good. I have armed your minds against all those things. Beare up stoutly, and renew in your selves a Right Intention daily, like the fire of the continuall Sacrifice. Therefore, O Christians, in you, and in your pleasure it lyes, to erre never or ever ; whether you will bee deserving seldome or all waies. No man suffers the want of a right intention, but he that will, forasmuch as the first and greatest part thereof is To be Willing. Whosoever sincerely desireth all things for God,
he

he studieth all vertues in a Compendium. For as of all other vertues, so of this the whole Benefit returns unto the soule.



CHAP. XII.

The conclusion of those things which have beene spoken of a Right Attention.

TAKE heed to thy selfe : or bee circumspect in all things : was very fitly spoken to *Tobit* and *Timothy*, for vertues preservation. It sets open the doore to all vices, not *To take heed to ones selfe*, to be seldome at home, not to bee his owne man, to let the mind run whither it list, to meddle with many matters, to send the desires a gadding, to thinke upon nothing before hand, to labour in frivolous things, or such as belong not to us; to doe much and nothing, to looke upon all things with a distemperd mind and roving eyes. A single eye is most commendable.

Cyrus the mighty King of *persia*, as *Zenophon* storieth, although hee held

held *Tigranes* King of *Armenia* whom he vanquished in Battell, together with his Wife in captive Bands, yet he would not be forgetfull of humanity, but wisely remembered that himselfe also was a man. When therefore he had deeply weighed and considered with him-
 selfe the variable fortune of Princes, he admitted those two royall Consorts, not onely into conference with him, but also to his Table, he like a man of entertainment, and Master of the Feast, being diversely pleasant while they were at their cheere, and merry not without laughter. At length to try the mind of his Guests : *Tell me, I pray thee Tigranes, saith he, what price wilt thou give mee to redeeme thy Wife?* To whom *Tigranes* readily : *Beleeve me, I would give my Kingdome for a ranfome, if thy fortune had not envied me the same. Now whereas I am destitute of a Kingdome, I will freely lay downe my Head for her deliverance.* *Cyrus* being wonderfully delighted with such sincere love, did willingly con-

Descended into a deep and weighty consideration of &c.

Put on a compassionate affection

yeelded

yeelded them both their liberties
 againe together with their State,
Tigranes now restored to himselfe
 and his Kingdome, shortly after
 asked his Wife, what she thought
 of the wisedome and magnanimity,
 what of the beauty of *Cyrus*?
 Whereunto the discreet Queene:
O my deare Husband, quoth shee, *I*
cast mine eyes not upon Cyrus, but
upon him, which proffered to redeeme
my liberty with the losse of his life,
him alone did I behold, whilst wee
lived among the Persians. A most
 prudent saying: That the eyes doe
 of right belong to him, to whom
 thou canst not deny thy life.

Wherefore especially, good
 Christian, *Take heed to thy selfe,*
 and deny him not thine eyes, to
 whom thou owest even thy life.
 Thou knowest that thou art not
 thine owne, thou understandest
 who gave thee thy life by dying
 for thee: and why shall not thine
 eye, thine intention goe after this
 thy Deliverer onely? Thou livest in
 vaine, unlesse thou spend thy time
 especially in the contemplation of
 him. For by this onely meanes thou
 art

art present with thy selfe, when thou makest this convoy to thy Maker and Saviour. Alas how often are we from home, and depart out of our selves? Who almost is so happy as to possesse himself? Observe me an angry man, and thou shalt heare how he confesseth freely, that hee is not his owne man by reason of vexation, for he hath nothing lesse at command then himselfe, and his passion. Look upon a man given to fleshly desires; he hath lost his eyes and understanding in anothers countenance: he is not himselfe, hee hath nothing to doe with a single eye. Take notice of a covetous man, hee is never in his right mind, Money hath stole it away from him. And who can say, that an envious man is his owne master? he never hath an eye to himselfe, but to those whose destruction hee studieth. Behold a gluttonous man. hee is of a sottish disposition, he is wholly buried in good cheere, or cups. All vices whatsoever, all errours have this for their beginning, Not to take heed, to be scarce ever in his owne presence. *Hoc se quisq; modo fugit —* Lucret. l. 3. In this manner every one

*Driven at
last to most
frivolous
complaints.*

one runs away from himselfe. Thus also an impatient man quite departeth from himselfe, liverh altogether out of himselfe, and hereby is made the subject of most deplorable follies. He which retaineth any part of himselfe and a sound understanding, enters into this private dispute: *What doe I? I shall not alter my estate from worse to better by playing the foole. If I have endured any hurt, it will increase by this madness; if I should goe about to doe any, I am attended with an headstrong minister, Fury. Whatsoever I shall take in hand, I shall sooner bring to an ill end by this giddines, then I can well set upon it, and there is no other gaine to bee expected thereby, but sudden and unprofitable repentance. To speake the truth, that which a mans naile is on a boyle, the very same is impatience in every action. He which would have his affliction to bee exasperated, let him take it impatiently. Why therefore doe I not leave off raging, and keep in my complaints? I barke but to the wind, to no end and purpose, but that as many as shall heare me, may throw stones at me, like a Dog.*

a Dog. Therefore I will take heed to my selfe, and that state which I should confound by outrageous dealing, I will restore by patient bearing. Tranquillity will supply, what fury would bereave me of. Thucydides said truly, That there are two things very contrary to a right mind, Rashnes, and anger. For that cause see that thou be able to moderate anger, and let not every distast transport to rash words. This is the exhortation of a man that departs not out of himselfe, this single eye beholdeth far more, then those eyes that are manifold. But even as those before, so he that is heedlesse and hasty in giving counsell, or passing sentence, unlesse he put himselfe continually in mind of that : *Attende tibi* : or, *Take heed to thy selfe*, such over-hasty and hot determinations, doe not unusually draw great repentance after them. There be some which rush out with such fiercenes upon the execution of things, that they seeme to have plaid their parts, before they know what they were about, which doe not goe upon busineses, but run head-

Advice

headlong as if a man were enforced out of his house by a sudden fire, which spreads and consumes all round about it. All these mens counsell is as it were in the midst of flames. They know not how to deliberate, and call not so much as the domestick Senate of their owne heart into consultation. To have done is with them to have deliberated; and to have finished the matter, is as much as to have weighed it before hand. They proceed not to things, but burst out at once; or more properly fly upon them: as if a man should forcibly bound himselfe at one leape from some exceeding steep place, not patient of that delay which he seeth must be bestowed upon a prudent and gentle descent. The first advice I will not say, but the first onset occasioned by what fortune soever stands with them for a full determination, whether it will bring dis-advantage, or otherwise, they doe not so much as thinke, so that they live rather by chance then Counsell; perhaps things will fall out well, perhaps ill, they are
ready

ready to take the chance of the Dice. *Scribanij superior relig. l. 1. c. 14.* Here we must cry out with a loud voyce : *Take heed to thy selfe,* whosoever thou art, and put a bridle not onely upon thy judgment, but likewise upon thy tongue. Hee will perish a thousand times, whosoever will not refraine his tongue.

Suffer a thousand mischiefs

Above all things, see that before War thou provide weapons : in this case especially *Take heed to thy selfe,* that thou goe not unarmed against thine enemy. Use this

Expose a naked side

course, to prepare a medicine for all things, by musing thereon before hand. The premeditation of all those evils, which thou fore-seest long before they come, doth lighten their coming, and it is the part of a wise man to premeditate, that whatsoever can happen to man, must be patiently borne. Christ to arme his followers against all kind of injuries and vexations : *These things, saith he, have I told you, that when the time shall come, you may remember that I told you of them. Job. 16. 4.* As if he had said to his Disciples : yee shall endure all

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all things the more easily, if yee looke for them to be endured. This provision of mind is exceeding necessary for the due ordering of our lives. Therefore the Son of Sirach giveth earnest charge: and, *My son, saith he, if thou comest to serve the Lord, behave thy selfe with reverence and feare, and prepare thine heart for temptation. Ecclesiastic. 2. 1. Prepare thy selfe, forasmuch as the preparations of the heart are in man. Prov 16. 1. A Buckler of Adamant against all adversity, is the serious premeditation thereof: whatsoever thou fore-seest, hurteth not with so much force. Nam praevisa minus tela ferire solent.*

*For Arrows noted while they fly,
Lesse wound the body then the eye.*

All things that come unexpected, seeme the more grievous, and very easily overthrow us, which run upon with a sudden assault. One of the Roman Sages, discoursing like an excellent Morallist: It is the safest course, *saith he*, to make tryall of fortune very seldome, but to thinke of her alwaies, and to put

no confidence at all in her good-
 nesse. I shall take a journey by Sea,
 unlesse somewhat happen in the
 meane space : I shall be made Pre-
 tor, unlesse so mething hinder it :
 and Trading shall fall out to my
 mind, unlesse something crosse it.
This is the cause why we say, that
nothing befallerh a wise man contra-
ry to his expectation. Ne have not
 excepted him from the chances, but Opinion
 from the errours of men : neither doe
 all things happen to him as he would,
 but as he thought. But first of all hee
 thought that something might be able
 to resist his signes. And indeed, the
 grieve of a disappointed desire must needs
 come the lighter to thy heart, where-
 unto thou promisedst no absolute suc-
 cesse. Senec. de tranquil. Hee which
 in this case takes not heed to himselfe,
 if any thing happen contrary to what
 he determined, fretteth, and is outra-
 giours, which he would have taken pa-
 tiently, had he fore-seene it. So Zeno
 of Citium when he had heard that all
 his riches were drowned in the Sea :
 O Fortune, saith he, I commend thy
 fact, which bringest us to a shore
 Coate, and a little House, now thou
 com-

commandest me to play the philosopher more diligently. Hee saw this stroke, before hand, therefore hee tooke it contentedly. Things that are unexpected come the more heavily. The strangenes thereof addeth weight to calamities. Wee must send the mind before into all things, and thinke upon not whatsoever is wont, but whatsoever can come to passe. No time is excepted from a bitter event, in very pleasure spring up the causes of grieve. War ariseth in the midst of peace, and the succours wherein wee trust are turned into feare. Of a friend is made a foe, an enemy of a companion. Many times we suffer invasion without an enemy; and too much felicity finds out causes of destruction for her selfe, if other things be wanting. Sicknesse layeth hold upon the most temperate, a Consumption the most able, punishment the most innocent, trouble the most private livers. Senec. Epist. 91. post init. et Ep. 107 paucis mutatis. But those things for the most part doe exceedingly grieve us, which we wonder at as never thought of, and unusuall, and enquire, what's the reason of this? how com-
meth

meth it about ? who would have ima-
 gined it ? Therefore take heed to
 thy selfe, let none of those things
 which thou sufferest be strange, none
 unexpected to thee. To bee offended
 with these things is as ridiculous as
 to complaine, that thou art dashed in
 the high way, or daubed in the dirt.
 The manner of our life is the same
 as it is of a Bath, throng, or jour-
 ny : some things will be enforced,
 some will fall out of themselves.
 To live in the world, is no delicate
 matter. Thou art entred into a
 long way; and thou must needs Hast taken
 trip, and be weary, and fall. In one a long
 place thou shalt leave thy compani- Journey
 on, in another place thou shalt bee
 faine to beare, in another thou
 shalt feare. Take heed to thy selfe. By
 such displeasures as these this trou-
 ble some Journey must bee measu-
 red. Therefore let the mind be pre-
 pared against all things. Let a man
 know that he is come where hee
 must endure thunder-claps, let him
 know that he is come, where
Luctus & ultrices posuere cubilia curæ,
Pallentesque habitant morbi, tristif-
que senectus.

*Griefe and revengefull cares have
made their nest,
And pale Diseases dwell, and age
opprest.*

In this Mansion wee must lead our lives. These things avoid thou canst not, thou maist fore-see, thou maist lightly account; but thou shalt lightly account them, if thou shalt often thinke upon, and presume that they will come. No man ever but came more couragiously to that, for which he had a long time fitted himselfe, and bore up stoutly against aduersity, if hee considered it before. But on the contrary the smallest things have made him shake, that was unprepared. We must order the matter so, that nothing may be sudden unto us: and because all things are more grievous for their strangenes, this daily cogitation will bring to passe, that we shall be novices to no inconvenience. Let us wonder at none of those things whereunto wee are borne, which therefore must be taken in ill part of none, because they are alike to all men; whatsoever thou canst speake, hath hapned unto

to

to many, and shall hereafter happen. So I say, they are alike. For even that which one escapeth, it was possible for him to suffer. But it is an equall Law, not which all men have undergone, but which Condition was made for all men. Let the mind be enjoyned equity, and let us pay the tributes of mortality without complaining. Winter bringeth sharp frosts, we must be cold. Summer produceth heat, wee must sweat. The untemperatenes of the aire troubles our health, we must be sick. And a wild beast will meet us in some place, and man more pernicious then all beasts, *Take heed to thy selfe.* Some thing the water, another thing the fire will bereave us of. This condition of things we are not able to alter: that we are able, to take a good courage, and besitting a Christian man, wherewith we may endure chances valiantly. It is the best to suffer what thou canst not helpe, and to goe along with God without murmuring, by whose providence all things fall out. He is an ill Souldier which followes his Captain crying,

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This

This is a couragious spirit, which hath resigned it selfe up to God: but on the contrary he is faint hearted and degenerous, which keeps a struggling, and thinkes ill of the government of the world, and had rather amend all things then himselfe. Let us freely bequeath our selves to God, and fixe the single eye of our intention upon GOD onely. Let us so live, so speake. Let Gods most holy Will find us alway prepared and ready to follow him.

Epictetus most worthily confirming this very point: Consider first *saith he*, the beginning and end of every thing, and so set upon it. Otherwise thou wilt indeed set upon it eagerly, as considering none of those things which follow. But afterward when any troubles or difficulties shall offer themselves, thou wilt desist with shame. Desirest thou to win the Olympick Games? Consider what goeth before and followeth; and so if it be for thy purpose, addresse thy selfe to the busines. Thou must observe a strict Order, belly-cheare is to be abstai-

Prize in
wrestling,
&c.

abstained, thy body must be exercised though it be irksome, and that at the houre appointed, in hot weather, in cold. Thou must drinke no water, nor yet wine sometimes. Lastly thou must yeeld thy selfe to the Fencers Discipline, as it were to a Physitian. Afterward it happeneth the body to be rent in conflict, the hand to be hurt, the loynes wrenched, much dust swallowed, to be grievously lashed, and together with all these sometimes to be overcome. These things considered, if thou please, enter the combat. But if not, be sure that thou wilt doe after the manner of Children, which one while play the Wrestlers, another the Fencers, now they sound the Trumpet, then they Act Stage-plays, when they have seene these things before, and wondred at them. So thou in like manner wilt be now a Wrestler, then a Fencer, by and by a Philosopher, afterwards an Orator, but with thy whole heart nothing: but shalt imitate, whatsoever thou seest, like an Ape. So that one thing will please thee after another, and still

what thou usest will grow into displeasure. For indeed thou hast taken nothing in hand considerately, nor hast searched or examined the whole busines, but put upon it rashly and with a cold desire. *Epictet. l. 3. dissert. c. 15.* Therefore hereafter *Take heed to thy self.* Diogenes being asked what he had learned in *Philosophy*? Answered: *To fore-see misfortunes, and when they came, to beare them patiently.* He knowes nothing, whosoever hath not learned this. Those things which are made easie to some by long enduring, a wise man maketh easie by long considering. *Sen. l. de Tranquil. c. 11.* In such a great revolution of things turning up and downe, if thou accountest not that whatsoever can, will come to passe, thou givest adversity power against thee, which he hath weakned, whosoever saw it before. *Sen. l. 6. qq. natural. Question 3.* The Basiliske, as they say, killeth a man by seeing him first; but if he be first seene of a man, he is put to flight. The same hapneth to us, if calamity be quicker then our

And rush thoughts, it quite over-throwes us upon us in with little trouble. But if we harden

our minds against it, and behold it coming with that single eye, it is voyd of strength, and shall but lightly assaile us when we are already provided, and that to our profit and advantage. Therefore, Take heed to thy self, and be prepared to entertaine the hard fortune whatsoever. When Anaxagoras was in bonds among the Athenians two messengers were brought to him in one day into the prison. The first signified unto him that his death was decreed. To whom Anaxagoras with a constant looke: Nature, saith he, hath long agoe given sentence, as well against me, as those that condemne me. Moreover the other declared, that his two Sons were dead. And to him without changing his countenance, he answered: I knew that I begat mortall men. Behold darts here so long fore-seene, that they doe no hurt.

Sciebam me mortales genuisse.

Severus the Emperour being wont to meditate likewise upon death, as he did upon other things before hand, had a Coffin by his Bed side, which he used to speake unto in these words: Thou shalt containe the man whom the World cannot. Vlysses having spent 20. yeeres in the travailes of warre,

Tu virum capies, quem orbis non potest.

when he came whom saluted his wife Penelope as she wept with dry eyes ; but shed teares for a little Dog madly frisking to see his Master, and suddenly dead. Plut. de tranquil. animi. For he sympathiz'd his Wives teares before, and gave them a full regret in mind, but a sudden and unexpected thing enforced him upon that weeping. So all adverse things must bee anticipated in mind, and they will be borne far the more quietly. For even as he that puts himself into a throng can expect no other, then to be violently driven, thrust, and trod upon: so he which is about to travell, let him not hope, but for cloudy, boisterous, windy, rainy weather, hideous tempests, most inconvenient lodgings, and yet such as exact no mean charges. Then let him consider wrong waies, the falling of Horses, the overthrowing of his Coach, diverse mischances, as the usuall appendixes of Journies, that when these things happen, he may say: I fore-saw the same. Most shamefull speeches are those: I hoped better, I did not thinke it would have fallen out so with me: I expected not such troubles: I knew not that fortune was a step-mother to me:

me: who had beleev'd, that this would ever have bin? who could have suspected such an envious mind in this man? who would ever have lookt after all these things. So there is a great company of men, which being ready to saile never think of a tempest. But this is not the part of a wise man. If thou wilt be wise for thy advantage, Take heed to thy self, and send forth a provident mind into all things, that thou maist say with Anaxagoras: I fore-saw these, I knew these other, I thought upon those things long before. Have I lost my mony? I knew that it might be taken away. Am I out of favour? I knew that I possessed an inconstant benefit. Am I fallen into poverty? I was confident before, that this is free, merry, safe, if a pcoee man be not vitious. Doe men speake ill of me? they doe, not that which I deserve, but what they are wont, as some Dogs which have that quality by nature, that they barke not so much out of curstnes as custom. Doth sickness trouble me? I know I am obnoxious both to diseases and to death, but there is occasion of vertue given upon the Death-bed. Have I cruell enemies? I

Neminem
laedat, nisi a
seipso.

have read before hand in Chryso-
stome, that no man is hurt but of him-
self. Doe envy, trouble, pensiveness op-
presse me? neither doth this fall out
contrary to expectation. Lamentation,
sorrow, feare, are not punishments so
much, as tributes of our present life.
Hath death taken away our children,
parents, kinsfolk, friends? what new
or strange thing is this? they re dead
which must one day have dyed: my
turn is next. I have already learned
that the death of mortall men is not
to be bewailed extreemely. If any one
shall take this to heart, and shall so
looke upon all other mens harmes,
whereof there is a huge company daily,
as if they had a free passage to
him also, he will arme himself long be-
fore they come on. Therefore, Take
heed to thy selfe, and performe this
likewise with the same promise, that
none of these things which happen,
may be sudden unto thee. For by loo-
king as it were for that to come, what-
soever can come to passe, will abate
the force of all evils. The mind is in-
structed to the patient bearing of dan-
gers too late. afterward. Take heed
to thy selfe.

But

But in all other things also, I put thee in mind of the same continually. *Take heed to thy selfe.* Wee are led by little and little to irrecoverable down-falls. And even so from slender beginnings we descend to endlesse inconveniences. There is no reason, when once affection is brought in, and hath any leave afforded it by our will. It will doe afterward as much as it listeth, not as much as thou shalt permit. The enemy, I say, is to be driven away in the very frontiers, for when he is entred, and hath brought himselfe within the Gates, he takes no limitation from the Captives. *Sen. l. 1. de ira. c. 7. & 8.* The affections obey but in stubborn manner. There is no vice without its patronage, none but hath a modest and exorable address, but for this it spreads the farther. Thou shalt not entreat it to make an end, if thou permittest it to begin. Therefore, *Take heed to thy selfe,* and resist the first attempt. The way must be stopt against vices at the beginning, by a right intention. If wickednesse once take root, and grow old, like a disease

come c

come to the full it will be hardly removed. It is more easie to keep out pernicious things, then to rule them, and not to admit, then to restrain them when they are admitted. For when once they have put themselves in possession, they are more master then the Land-lord, and suffer not themselves to be thrust out or diminished. Moreover reason it self, to whom the reines are committed, is so long in power, as it is severed from the affections: but if it have mixed and contaminated it selfe therewith, it cannot containe them, whom it might have kept out of place. For the mind being once in a commotion and combustion submits to that, of which it is assaulted. The beginnings of some things are in our power: if they goe any farther, they carry us away with their force, and hardly leave any possibility to returne. As bodies violently throwne downward have no command of themselves, and cannot give backe nor tarry when they are cast head-long, but an irrevorable precipitation cuts off all advice and repentance, and they cannot but come thither,

thither, whither they were not able to goe. So the mind if it dissolutely cast it self into anger, lust, and other passions, will hardly represse the force, the proclive nature of vices, will carry it away, and throw it to the very bottom. Therefore let us resist vices at the threshold; because they are, as I said, more easily not let in, then they goe out afterwards. Nature hath commanded us a care of our selves, but when thou givest too much respect to this, it is vice. So from a beginning, which is not evil, we goe on to the flesh, and the commodities of the body, and whatsoever bordreth upon them. Excellently *Isidore: The Diuell*, saith he, is a slippery Serpent, whose head, that is, his first suggestion if men resist not, hee glides wholly into the very bottome of the heart, and is never felt. *Isid. l. 3. de sum. bon. c. 5.* Therefore, Take heed to thy selfe, and withstand the first beginnings by a right intention continually renewed, otherwise thou wilt commonly run head-long into errours scarce ever to be recovered.

Next of all we must take heed, that we strive not in frivolous matters,

Sped

ters, or such as belong not to us, that is, that we neither desire those things which we cannot obtain, or having gotten our purpose, understand the vanity of our desires too late, & after a great deale of shame. Or yet that our labour bee not in vaine and without effect, or the effect bee unworthy of our labour. For commonly sorrow followes upon these courses, if either the matter have not succeeded, or the successe be shamefull. We must weane our selves from running about, saith *Seneca*, such as a great many people use, which goe up and down to houses, and playes, and markets. They put themselves forward upon other folkes busineses, like those that have alwaies somewhat to doe. If you shall aske any of these, when they are going out a doores, whether now, what intend you? he will answer thee. *I know not very well: but I will goe see some or other, I will doe somewhat.* When they come home again wearied with frivolous busines, they sweare they know not themselves, wherefore they went out, where they have bin, being ready

Hang their
noses over
&c.)

Occasions

dy the next day to tread the very same maze. So they wander hither *Without* and thither to no purpose, seeking *purpose* after busines: and they doe not the thing they determined, but which they ran into by chance. They use a vaine and inconsiderate course, such as Emets creeping up and downe amongst trees, which run madly up to the top, and by and by to the bottome. Diverse lead a life like to these, whose one may not usually tearme an unquiet idlenes, which love busines more then doe any. Let all labours therefore be referred to some end, let it aime at some mark, and never let it want a sound intention. Vpon that naughty custome doth wait this mischievous vice, listning after newes, enquiring into private and publique affaires, the knowledge of many matters, which are neither told, nor safely heard. How often doe wee put our hands into other mens matters, and neglect our owne, or are busie about unnecessary things, and omit those that be necessary and profitable, nor compose any thing with a holier care for the most part, then that
 which

which belongeth not to us. Why doe we learne vaine, why unprofitable, or harmefull things? Let us learne to encrease continency, to restraine luxury, to temper our belly, to asswage anger, to look upon poverty with contented eyes, to follow frugality. *Isaiah* in time past complaining: *Wherefore*, saith hee, doe ye spend your mony for that which is not bread, and your labour for that which satisfieth not. *Isa. 55.2.* What canst thou think of that man, which being now ready to starve, yet carrieth all that little mony which hee hath left, to the Merchant, and buyeth a feather to trimme his Cap? Many commit folly not unlike to this, whom a strong sortishnes possesseth, who doe all things besides those, which belong to their soule and salvation. They weare out themselves many waies with labours and cares, but they grace their cares and labours with none, or not a right intention. They sue for mony or favour, or both, but they are never troubled with looking after heaven: they reckon it among their gaires to stir till they bee weary in
all

all other things. Against these *St. Paul* worthily cries out : *Have yee suffered so many things in vaine ? Gal. 3. 4.* There bee some which measure the Seas, goe through all Countries, compas the world about. There be which doe search almost all Authors, and draw what newes soever is in any place into their eares ; of these thou maist say truly : Such people as these doe meet with none in the world more hardly at home, then themselves , they are alwaies out of themselves , and straggle where they have nothing to doe , and that which followeth hereupon, they are knowne to nobody lesse then to themselves. A miserable kind of men, which shall freely confesse at the latter end of their life : *Wee have laboured all night, and have taken nothing. Luk. 5. 5.* Therefore, *Take heed to thy self,* and bee occupied about thine owne busines ; let thy mind stick to it self, let it looke to it self, and not meddle with other folkes matters. All vertues are tender at the beginning, in time they grow strong and hardy. At first therefore the mind must

must be gently enforced, that it may continue vigilant in this attention, & carefully insist upon those things which it doth, least it bee rapt hither and thither into contrary opinions with an heedles instability; but so soone as it hath bin suffered to take breath even a very little, it may retire it self into the bosome of affected prayer, although performed in few words. The mind which is thus present with it selfe, not onely runs not abroad to other mens matters, but is wary also in its owne, that nothing goe beyond the bounds.

Lastly a continuall respect of ones selfe, doth governe all affaires rightly. In this point especially *Take heed to thy selfe*, and never medert ke busineses so, but that from thence thou maist have a free regresse to God. For indeed the mind is frequently to bee recalled from all externall things unto it selfe, and ever and anon, as in dangerous time of sayling turne thou into the Haven, nor tarry untill things let thee goe, but breake from them of thine owne accord, and

and come home to thy selfe as
soone as lyeth in thy power. Accu- To take
the aire
stome to walke abroad even in the
midst of earnest businesse, and
with sighes fetcht ordinarily from
the bottome of thy heart, to goe
unto the common father of all
things, and withall revive a right
intention. Be mindfull of Eternity
at hand, and fly up with a fervent
spirit unto God, as often as occasi-
on will permit. Make God alwaies
thine aime, in whom thine eyes
may never but be bounded. So thou
shalt doe all things as diligently,
and as circumspectly, as a faithfull
and upright man useth to keepe his
charge. So thou shalt not bee ter-
rified at hard matters, nor with-
draw thy foot fearefully, but be-
ing above all invasive forces, shalt
attempt nothing rashly, valiantly
many things: so thou shalt looke
with an equall eye both upon pro-
fit and displeasures. Thou knowest
that he is accounted the wisest man,
which borroweth advice of him-
selfe, not of another. This in this
case is not onely laudable, but ne-
cessary. Fetch the soule and life of
all

Distast

all thy actions, not from other mens eyes and eares, but from thy selfe and thine owne intention. This is true wisdom, these are the safest Counsels, before all our actions, the least, the greatest, ever to place a right intention, and never to deflect the eyes from God. Here we may take occasion to grow into words of disdain, and most worthily to be incensed against the idleness of men. Wee are all for the most part careful in small matters, but negligent in the greatest: Wee doe not onely neglect a right intention in many passages of our lives, but also too commonly mixe a wrong one with our actions. Iacob is times past reprehending his Sonnes: Why doe yee looke one upon another, saith hee, goe downe, and buy for us, that we may live. Genes. 42. 2. The same here may I cry out, Why doe yee looke one upon another O mortall men, why doe yee follow most vaine courses, why doe yee take paines to no purpose, and let passe necessary things: I may not unfitly say of the vaine and idle endeavours of a great many, that
which

which one said of his owne Studies
 and his companions : Wee learne all
 things, saith he, besides those that *Omnia dis-*
 are needfull. After the very same *cumus prater*
 manner thou must find not a few, *necessaria.*
 which hearse all things, know all
 things, besides those that make for
 the gaining of Heaven. Who so
 knoweth onely to doe, hee truely
 knoweth nothing, unlesse hee know
 also how to doe well, and to joyne
 a Right Intention with all his doings.
 Alas how many things doe wee, and
 corrupt our deeds with a naughty in-
 tentian, and so wee burne our owne
 fields our selves, and cut downe our
 owne Vine-yards. Wee pray, but
 because we may be accounted lovers
 of Prayer. Wee give some-what to
 the poore, but that wee may avoyd
 the name of miser, and be called be-
 neficiall. Wee fast, but therefore one-
 ly sometimes, that we may devour the
 more afterward. We take paines, but
 only for gain, but for shew, but for praise
 but for necesfity, but for nothing but
 ourpurse. We frequent the Church, but
 because we may be seene, or at least
 that we may see things not then to be
 lookt upon. We are present at divine
 Service,

Service, but often but of meere custome, or to passe away the time. We heare Sermons, but drawne by curiosity, that we may become more learned, not the better. Wee are ready in all acts of devotion, but that we may be thought to performe no lesse then others. We come to the heavenly Banquet, but neither doe we forsake our selves here, nor here many times looke after any thing but sweetnesse. We goe a great way to Church hither and thither, but onely that we may recreate our spirits, and shake off the wearinesse of our Houses. We invite to good cheere, not the poore, but those that may invite us againe. We give, that it may likewise bee given to vs. We bestow kindnesse, that it may be bestowed upon us also. We praise others, that we may bee also praised our selves. Wee speake Hony and Roses when wee see our time, but that we may be affably spoken to againe, that we may be esteemed courteous, or that wee may deceive the more sweetly. We eat and drinke, not onely because we are not hungry and thirsty, for so doth a Mole also in the field, but because to

eate and drinke, relishest daintily
 with us, and doth wonderfully please
 our appetite. Wee heape up wealth,
 not that wee may helpe the poore,
 but that wee may bee rich our selves.
 Wee talke, wee walke, wee sport,
 wee sleepe, not that wee may refresh
 a weary mind or body, but that we
 may sacrifice to our Genius, and doe
 that which most contenteth or de-
 lighteth. How often doe wee bow
 downe our selves even to the lowest
 pitch of humility, but that wee may
 rise up, and ascend the higher: How
 often doe we observe some very slight
 things with mighty religion, but make
 no account of mighty sins: How of-
 ten doe we endure bitter cold, strait
 Garments, pinching Shooes, and I
 know not what, but because pride
 hath perswaded us to it? Wee take
 reprehension also silently, being in-
 structed thereunto not by modesty, but
 obstinacy. Alas wee doe a thousand Sullennes
 such things. Thus wee fill our lives
 with innumerable errours, and that
 which is most miserable of all, wee
 know not that wee transgresse, or at
 least never marke it. So we hoord up
 treasures, but of chaffe, or base mony.

In the yeare one thousand and
sixteene after the birth of Christ,
as *Ditmarus* remembreth, *Ditmar.*
l. 7. the *Saracens* invaded the
Coasts of *Italy* with a barbarous
fiercenesse. Pope *Benedict* the eight
thinking it fit to meet with the ene-
my in the utmost borders, having
gathered a well accomplished Fleet,
carried the matters so happily, that
he utterly extinguished the adverse
forces, and put the *Saracen* King
to flight. The Queene being lesse
experienced in the manner of fly-
ing, was taken and beheaded. The
King being wonderfully enraged
with the punishment and death of
his Wife, and the destruction of his
people, began to give out terrible
threatnings, and to provide meanes
of revenge. And first that he might
put *Italy* in feare, before he assaies
the chance of Waire, hee sent an
huge Sack full of Chest-nuts to the
chiefe Bishop, and withall com-
manded the messenger to let him
know: That the next Summer
there should come as many Souldi-
ers to destroy *Italy*, as hee could
number Chest-nuts in that Sacke.

Pope

Pope *Benedict* that he might fit an Answer to such Barbarous menaces as these, sent backe a large Bag full of wheat, and charged it should be told him againe : That if he came, he should find so many armed men in *Italy*, as there were graines of Corne contained in that Bag. (*Baronius* relateth the same. *Tom.* 11. Anno 1016.) This Sacke, and this Bag being thrust full, not of *Saffron*, not *pepper*, or *Gold*, but ordinary ware, doth excellently represent the ridiculous vanities of mans life. Christ hath taught us after what manner wee should lay up treasures in Heaven. *Matth.* 6. 19. But we contented with our own homely Cottages, hord up Chest-nuts and *Melium* for our Treasure. Wee heape a number of deeds one upon another, but such as are little worth, as being destitute of a Right Intention. Thus wee are rich in *Melium*, and Chest-nuts, at length, as *Gregory* speaketh (*l.* 1. *Dial.* c. 9.) The end of the work will prove, that the intent of the doer was not sound. When death therefore shall knock at our doores,

Milium.

By what
meanes

A kind of
outlandish
Wheat

Currant

when it shall fling her fatall Dart at us, when it shall command us to be packing out of this World into another, what Treasures shall we carry with us from hence? Bags full of *Melium*, and Sacks stufte with Chest-nuts, Actions wanting a pure intention: alas wares that willyeeld nothing in Heaven! Therefore as *Bernard* hath most rightly admonished. *There is the greatest need of purity of intention, whereby our mind may both covet to please, and bee able to cleave to God onely.* (*Bern. Sermon. 7. in Cant.*) Whatsoever wee can doe, will not bee a right Action, unlesse the Will be right, or the intention; for from this the Action proceedeth. *Seneca* very well to the purpose: *Vertue*, saith hee, hath proved thankfull to every man, both alive and dead, if so bee hath followed her in good earnest, if hee have not trickt and set forth himselfe in glazing colours, but continued ever the same. *Seneca. Epist. 79. fine.* Behold, I pray, not so much as *Seneca* thinketh it enough to follow *Vertue*, unlesse one follow

Bona fide

follow her *in good earnest*, which what other thing is it, than with a good intention.

Shee truely suffereth no man to be so trickt and painted by his owne cunning, that his doings should not as well bee, as seeme to bee good: all those faire shewes and glosses a Right Intention hateth extreamely: She commandeth us to follow vertue, but that wee follow her *in good earnest*, not allured with vaine hope, not driven by feare, but for love of vertue her selfe. *Austin* expressing this very daintily: Thou shalt fulfill that, *saieth he*, by love, which by feare thou couldst not. For hee which doth not evill by fearing, had rather doe so, if hee might. Therefore the Will is kept, although leave bee not given. I doe not say, thou saist. Wherefore? Because I feare, thou dost not yet love righteousness (thou dost not yet love sobriety, not yet Chastity) thou art a Servant still, become a Sonne. But of a good Servant is made a good Sonne. In the meane space doe it not by
D. d 2 fearing,

fearing, and thou shalt feare also
 not to doe it by loving. *August.*
Tom. 8. in psalme 32. The same
 most holy Bishop enveigheth a-
 gainst the too wrong intention of a
 covetous man in this manner:
 Why gapest thou O covetous man
 after Heaven and Earth? Better
 is hee which made Heaven and
 Earth, thou shalt see him, thou
 shalt have him. Thou desirest that
 that Earne may bee thine, and
 passing by it thou saiest, *Blessed*
is he, which enjoyeth this possession.
 This a great many say which passe
 by it: and yet when they have said
 and passed by it, they may beate
 their braines, and long for it, but
 doe they possesse it eare the sooner?
 Thy words sound of greedinesse,
 thy words sound of iniquity: But
 thou maist not cover thy Neigh-
 bours goods. Blessed is he which
 owneth this Earne, which owneth
 this House, which owneth this
 Field. Refraine to utter iniquity,
 and heare the truth. A blessed Ge-
 neration whose is, what? yee know
 already what I am about to speake.
 Therefore desire that yee may have
 it,

Happy

it, then at length yee shall be happy. And this onely yee shall bee blessed, yee shall bee the better, and with a better thing then you your selves are. God I say, is better then thee, which made thee.

Aug. in conc. 2. Eiusdem Psalme 32. post med. Lift up thy selfe to him, and what sight soever thou hast, convert it onely upon him.

What eyes
soever thou
hast in thy
head

What therefore *Tigranes* his Wife did in *Persia*, this must thou doe in every place, continually, through thy vvhole life: She fastneth her eyes upon him onely, which offered to lay downe his head for her: the same in all right is required of thee, that thou fixe thine eyes onely upon him, which gave both his eyes, and head, and himselfe wholly, and thy selfe therewithall to thee. Which not onely was ready to offer his life, and his blood to redeeme thee, but offered it indeed. But it is a small matter to imitate *Tigranes* his royall Consort: wee are puffed with more holy examples. Whosoever thou art that delightest in a good intention, emulate the Kingly

vvvgh

Psalmist of Almighty God, and
Set the Lord alwaies before thy face.

*Psalm. 16. 8. Let thine eye waite
 upon him onely, but let it waite
 simple and right, let thine inten-
 tion be directed to him onely, but
 see that it be directed pure and sin-
 cere; nor must we looke upon any
 other thing, but through him a-
 lone, or in him. Therefore*

which I admonish thee

in the last place,

*Take heed to
 thy selfe.*

FINIS.



To the Reader.

Courteous Reader, thou
art intreated in the per-
usall of this Booke, that if
thou meet with any literall
faults to amend them, which
by reason of the Authors ab-
sence from the Presse, and
the over-sight of the Printer,
thou wilt charitably passe o-
ver, knowing that faults are
incident to all. *Farewel.*



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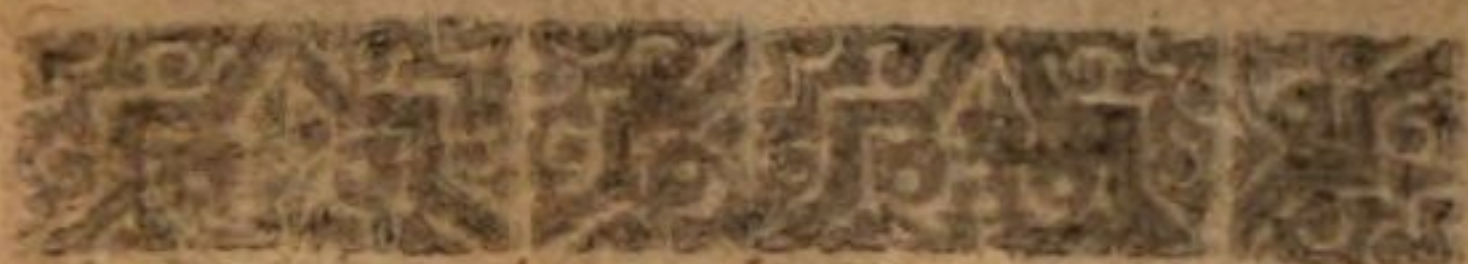
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